A Pensive Mans Practise.

Or

The Pensiue Mans *Complaint and* Comfort.

THE SECOND PART.

A Treatise most necessary for *such as are any way afflicted.*

Wherin they may reape most sweet consolation and comfort, aswell by sweet & familiar most godly conferences, as also by comfortable praiers in whatsoeuer calamities.

By I. N.

PSALME 34. 19.

Great are the troubles of the righteous, but the Lord delivereth them out of all.

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A

To the Reader.

HAVE not (good Reader) compiled this simple piece of worke to delight the worldly minde, but the inward soule of him that is any way afflicted. And if it be thy portion, whatsoeuer thou be, disdaine not to take view hereof; it may raise in thee patience in thy troubles, and pa-

tience ſhall make that burthen eaſy which otherwiſe wil preſſe thee downe to deſpaire. I haue had experience of deepe croſſes; and this hath beene my comfort, That *though many be the troubles of the righteous, the Lord deliuereth them out of all.* There was neuer any left helpleſſe, that truſted in GOD. Therefore though thou bee deeply touched with troubles, faint not, but flie vnto the Lord, who ſheweth himſelfe a helping Father to ſuch as call on him. And be not diſmaied at the multitude of ſorrowes and afflictions, though they flow vpon thee as the waues of the ſea: for as Chriſt commanded a calme of a moſt tempeſtuous ſea, ſo can he aſſwage whatſoeuer croſſes. There are

many

many comfortable Treatiſes concerning this matter, and aboue all, the ſacred Bible is as a Garden fully furniſhed with infinite examples of Gods fauorable protection, reliefe, and comfort in calamities, where thou maieſt gather approoued ſalues for whatſoeuer ſore, and medicines for euerie maladie. Yet if this poore Pamphlet may but in the leaſt meaſure comfort thee, I ſhall reioice. I haue contriued it after ſo familiar a maner, that I know the afflicted can not but allow it, like it, and take profit by it, though the learned are furniſhed with gifts ſo far exceeding my poore talent, that they need it not, neither the rich and ſuch as flow in the pleaſures of this life, but the poore that hunger and

thirſt for their ſaluation in Chriſt, whoſe portion it is to taſte of deepeſt calamities, they delight only in ſuch labours, as may comfort them in their trials. Therefore (good Reader) accept this my good wil, which would affoord any trauell to procure thy farther comfort.

Fare thou well in Chriſt our onely Comforter.

Thine in all Chriſtian good will,

I. N.

THE PENSIVE MANS COMPLAINT, and Comfort.

Hope.

HOw is it with thee man? I haue seene thee long time very heauie, as though thy soule were cast downe, and that thou hadst no ioy: I haue noted thee so long in this sorrowfull and penfiue plight, that I thought it were not amisse to rouze thee vp a little, and to search the cause of thy griefe, that if it be possible, thou maiest finde ease, and be refreshed with new comfort. Tell me therefore what is the cause of thy griefe: Is it sinne,

It is necessarie that hee that is in heauines should haue som

notion to call him to a consideration of the cause.

or some notorious crime? or is it want, pouerty, losse of goods, or friend, or any other outward crosse, that toucheth thee so neere? Tell me simply, feare not, I am thy friend.

Pensiue man. I haue heard you, and would gladly answer you, but that my case requireth so long a discourse: I feare it will bee too tedious for you to heare, & too grieuous for me to report.

Euerie Christian should be at leasure to doe good to his brother.

Hope. Stand not vpon these tearmes: I am at leasure, and can affoord time to heare for thy comfort: and therefore speake briefely and to the purpose.

Pens. I can not deny your desire, for that it may be, the prouidence of God hath sent you for my consolation: and therefore I will be bold to say what I feele, and content me with what I shall finde. And where you demand, whether the cause of my sorrow be for sinne, or for some outward crosse, I can not but acknowledge, that sinne is the ground of all my sorrow: forasmuch as I became accursed for it before I was borne: and I haue so multiplied the same by mine actuall filthinesse, that it hath drawen downe vpon mee a most heauy weight of iudgement, and an intolerable burden of afflictions, which now lie so heauy vpon me, as vnlesse I should vtter them to some, and so receiue inward or outward comfort, I by no meanes can long vndergo them, but must needs faint, and so fall more grieuously. And therefore, forasmuch as I

Sinne is the originall of all sorrow.

It easeth the heart to reueale the griefe.

hope

hope you are he that the Lord hath sent to repaire my comforts, if you will giue patient hearing, I will vnfold vnto you the state of my present discomforts.

Hope. I pray thee say on, be not dismaid, and the more plainly thou declarest it, the more shalt thou ease thy selfe inwardly: and the better shall I know how to apply things fit for thine infirmitie. Thou needest not bee ashamed to reueale how God correcteth thee: for his deerest children, in that point, haue gone before thee. And Dauid was not ashamed to say, That he was cast downe, and that the Lord had deeply chastised him: neither did Iob blush to recount his miseries before men. And therefore hast thou warrant to vnfould thy calamities: for thereby may grow thy comfort. Speake on boldly, and lay forth thy complaint openly.

Pens. Oh then, I would that all that feare God, heard my lamentable complaint as well as you, to see who could be offended thereat, and not rather duly consider my sorrowes, and weigh what great griefe is in my soule! But sith it is expedient for me to speake, I will speake, in hope that the vtterance of my griefs may in some measure ease the pensiueneſſe of my soule. I am a miserable man: that is the summe of mine estate: a man full of wretchednesse. I talke of deepe affliction, and no man careth for my miseries, none

affordeth

affoordeth mee comfort: I am a man vtterly cast downe, and none affoordeth the helpe of his little finger to helpe me vp: a man desolate, fed (as it were) with the bread of bitternesse, esteemed of lesse value than an earthen potsherd lying on the dunghill, nor woorthy (as it seemeth) to be taken vp for any vse. I may bee compared vnto a dead dog, thought vnfit for the societie of men: a man suddenly fatted in conceit with the vnsauory bread of pleasing promises, neuer tasting the relieuing food of performance, whereby I am brought low: and therefore my wonted friends and kinsemen flie from mee, and forsake me, as they did Paul: they stand a far off, as if I were become a monster vnto them: there is not one standeth a sound friend vnto me, but most maliciously say of me, The Lord of heauen is become his enemie. Thus they censure me, by reason of my pouerty and afflictions, as the Barbarians did Paul at Melita, who deemed him a wicked man and a murtherer, for that a viper, a beast deadly venemous, caught him by the hand. But alas, what of their iudgement? The Lord of heauen letteth, and iudgeth: and I care not for the iudgement of man: the world swaieth with the wealthie, it praiseth onely the prosperous: the poore and oppressed men it reiecteth, as if they were bastards of the earth: and therefore no marueil though I be racked, rent, and miserablie

1. Tim. 4. 16.

Pouerty is a heauy crosse, it alienateth both friends & kinsmen.

miſerablie tormented with the tongues of the wicked, conſidering that I am baſe, low, poore, wretched, penſiue, and full of aduerſities, whoſe portion is, in this life to be deſpiſed: and therefore naturall reaſon ſaith, Alas, why ſhould I liue in this diſtreſſe? why rather ſhould I not wiſh for death? and why ſhould I not reioyce if the graue were prepared for me? for why, I haue no peace, no quiet, no reſt, no comfort, no aide, no ſtrength, no friend or helper, but on all ſides trouble: ſorrow within, and miſery without: therefore are my ſongs turned into ſighes, my recreation is weeping, my meat is mourning, and my drinke teares: why ſhould I not then indeed ſay with the Prophet Jeremy, whom the Lord ſanctified in his mothers wombe: Why did my mother bring me forth, to beholde with mine eies the labours and ſorrowes of the world? Nay, I, whom my mother conceiued, and brought forth in ſinne, may crie out, Woe, woe is mee: and vnto my mother, Why brought ſhe me forth a childe of bitternesſe and ſorrow? Why did I not end my daies as ſoone as I was borne? Why was I receiued in my mothers lappe? Why did ſhe feed and nouriſh me? Why did her pays giue me lucke, to liue in ſuch diſtreſſe and miſery? Why had not the place of my conception beene my graue, and the place of mine euerlaſting abode? Then ſhould

I haue beene as though I had not been at all. Oh, why was I not tranſferred from my birth to bee buried? Then ſhould I haue beene preuented of theſe miſeries: then ſhould I not haue beene ſo burdenſome vnto my parents, and a griefe to them that brought me vp. It had beene good for me (I ſee) if I had learned a manuall trade when I entred into letters, or that the plough had beene my booke, and the goad my pen. Oh that my daies paſt were to be recalled againe, or that I could redeeme the time that I haue loſt, that I might learne to liue, or that my daies had not complete one yeere, that I might haue learned firſt to die! Oh that I had in theſe daies of bitterneſſe a fountaine of water in my head, I could finde cauſe ſufficient to poure it out in teares! I may ſay with Iob, Let the day periſh wherein I was borne, and the night wherein it was ſaid, There is a man child conceiued. But hee was iuſt, I vniuſt: my ſinnes haue betraied me, my guiltineſſe hath accuſed me: I ſtand arraigned and condemned in my ſelfe, and by my ſelfe, of ſufficient matter to deſerue a greater iudgement againſt mee, than I am able to beare: my God, whom I haue offended, hath found me out in my ſecret euils: mine vnknowen wickednеſſe hath he ſearched out, and hath taken iuſt occaſion to whippe me for my faults: and now I finde it true, which that almighty Ie-

houah

houah pronounceth of himſelfe, That he is a ielous God, a God that cannot abide his children to gad aſtray: and therefore he reclaimeth ſuch as he hath a loue vnto, by croſſes and corrections, thereby manifeſting his wrath and diſpleaſure againſt ſinnes. In regard whereof hee afflicteth me on all ſides, and my miſeries and calamities increaſe yet dayly, euen as though my God had decreed vtterly to ouerthrow me. But will the Lord abſent himſelfe for euer? And will he ſhew no more fauour? Is his mercy cleane gone for euer? Doth his promiſe faile for euermore? Hath God forgotten to be mercifull? Hath he ſhut vp his mercy in diſpleaſure? I haue long cried, and hee heareth not: long knocked, and hee openeth not: long ſought, and finde no comfort. To whom ſhall I complaine then? I haue long and many daies, and that with inſtant ſute and humble petition cried vnto man, euen for the performance of his promiſe: but alas, to no end, the iſſue of all my hope is the beginning of deſpaire. Yet in all theſe miſeries I thinke vpon God, and yet am troubled and croſſed notwithſtanding. I praied dayly, and yet is my ſoule full of heauineſſe, which maketh me weary of my crying: my throat is drie, mine eies faile, while I wait for my God. Oh wretched man that I am, whom all comfort ſeemeth to forſake, and on whom all creatures ſeeme

to frowne: the very earth ſeemeth to denie me ſuch aid as ſhee largely giueth to other, affoording me no portion, as it were, in her, nonot the bredth of a foot. I am worſe than the ſparrow that hath her being in the houſe top, more baſe than the fox, that hath his caue in the earth, without hire. But what ſhould I complaine of this, Chriſt my Sauiour was in the ſame caſe, who was Prince of all: and therefore ſhall I grudge at theſe things, being worſe than a ſeruant? No, but as I was borne a ſeruant to labour, and not to land: ſo by my labour I endeuour to liue, and yet I lacke: I till the ground of my calling, I manure my vocation after the beſt maner I can, and water it with induſtry, godly care, and euen with ſweat, yea often with teares, but it yeeldeth little increaſe: I ſow much, but bring in little: I earne wages, but I ſeeme to put it in a broken bagge: So that I ſee, that neither is hee that planteth any thing, nor hee that watereth, but all is in the Lord that giueth the increaſe. I haue ſtood in the Market place of the world, ready to worke in any mans Vineyard, I haue beene hired, and can not receiue my penny for my labour, hauing wrought the heat of the day. My labours are ſimple and honeſt, painfull and expedient, and are not without glorious commendation of the prudent, yet they proſper not as other

Chriſt ſeemed poore in this life.

All proſper as they are bleſt of God.

mens

mens: I ſee many with leſſe endeuour flouriſh, and I fall: many with as ſlender gifts triumph, yet am I troden downe: I ſee many reioyce and ſing of their gaines gotten by leſſe induſtry, yet I ſigh to ſee my fruitleſſe toile: many flatter and are embraced, I wade ſimply and am reiected: yea, many through ſmall deſert are richly rewarded, yet am I after many rich promiſes ſent away emptie.

Two things aboue the reſt haue broken the backe of my comfort, Vaine hope and Delay: they haue forced me to hunger, and not to get wherewith to feed mee: to want, and haue not to be relieued: ſo that I ſee, that feare and ſorrow, and mourning, weeping, and teares, muſt be the reward of all mine endeuours: I reſt, as it were, vpon a tottering and broken wall, toſſed to and fro with the violent flouds of moſt cruell miſeries. The hands that ſeemed earſt to hold me vp, are now ſhortened or ſhrunke in: the lips that ſpake in my behalfe, are ſhut vp in ſilence, or ſpeake againſt me. I am forſaken of all: I am as water caſt out and ſpilt on the ground, which cannot be gathered vp againe: I am clad with care, and couered with reproch, and mine enemies reioyce to ſee it: they clappe their hands for ioy to ſee ſuch ill ſucceſſe of my labour: This is the man (ſay they) that tooke the Lord for his God, who boaſted of his hope, the end whereof is miſe-

Vaine hope & Delay, mighty enemies to a quiet mind.

rie

rie. Oh what shall I say in these most miserable crosses! Hath the Almighty no respect vnto mine offering? Doth hee not regard the words of my complaint? Is there no place with him for my praiers? Shall I alwaise crie, and neuer bee heard? Shall I be alwaies like the Done that could finde no place for the sole of her foot? Shall all my daies passe in misery? Oh wretch that I am! Whither shall I conuey my selfe? What course shall I take? To whom shall I make my moane? To the wealthie? To the hard hearted monied men? Alas, daily experience hath found them the mother of a poore mans estate, they haue eaten vp many, they haue deuoured the very intrailes of men with their cruelties, and they haue consumed mee, who haue sought their aide: yet not to haue therewith to feed daintily, not to spend prodigally, nor to goe gorgeously, but euen to sustaine my selfe and many little ones, whose tongues without food would cleaue vnto the rookes of their mouthes, whose howling and weeping, whose lamentable cries and pitious mones, if there be not to sustaine them, who can heare, and not lament? who can see it, and not sigh? who can consider it, and not consume with griefe? In this distresse what shall I doe? I seeke friends, and finde none: such as before were ready to receiue me into their bosoms when I was in prosperitie, now

Men monied seldome comfort the poore.

see

ſeeme and ſay nothing, vnleſſe it be in the way of repꝛoch. The ſtrong needeth not the hand of another to holde him vp, but the weake: the whole needeth not phyſicke, but the ſicke: the rich wanteth not helpe, but the pooꝛe: but the ſtrong is aided, the whole hath phyſicke, and the rich hath helpe: but the weake goe to the wall, the ſicke are foꝛſaken, and the pooꝛe periſh. This is the lone of our time: vnhappy is the man, and I the man, that haue experience of theſe things. Some will ſay, that Experience is the mother of Wiſdome: ſome of Folly: but I ſay, it is the Mother of Too-late-repentance, the daughter of Vaine-hope, the nurſe of Deſpaire. Now to the end that my fall may be the riſing of ſome falling, and to the end that my miſery may be as a caueat to others croſſed, I can not but ſpeake the moꝛe, though I can not ſpeake what I feele: Foꝛ the fire of mine afflictions burneth within mee, and the ſmoake of my contempt bꝛeaketh foꝛth as the ſmoother of a foꝛnace, my repꝛoch is as a beacon on an hill top, ſeene farre and neere, and yet my ruine reckoned as the fall of a ſtarued ſticke: many ſit and ſing, He is fallen, he is fallen. But yee that ſtand take heed leſt ye fall: foꝛ fickle is fraile Foꝛtune, the reputed father of your flouriſhing eſtate. The Almighty exalteth and bringeth low, he depꝛiueth men of pꝛomotion, and againe ſetteth them aloft.

The preposterous course of the world.

Experience the mother of Too-late-repentance.

Ye that ſtand take heed leſt ye fall.

Now

How saith the rich man then, I sit and sing, and shall not sorrow? How saith the healthy and strong man, I will eat and drinke, I shall passe the time and be merry, I shall not be sicke? How saith he that hath now many friends, I need not feare, for I haue enough to helpe mee when I need, and when I want they will supply. Alas, my selfe might haue thus flattered my selfe, and indeed I did too much, till I was ouertaken suddenly, and then was the sudden change the more grieuous. Againe, How saith the poore, the sicke, the enuied, & he that is in any sort crossed? I am low and can not rise, I am weake, and can not trauell in mine affaires: I am enuied, and cannot escape danger. I see that this also hath his change, and therefore as it is a foolish thing to flatter our selues in felicitie, so is it great weakenesse to distrust in aduersity: And yet alas, when I haue thus preached vnto others, I my selfe can hardly digest mine owne counsell, but as one apter to perswade than to be perswaded, I linger in a most wearisome life: and the Almighty God knoweth when and how, to mitigate mine euils present, and hee can turne away the dangers to come: whereat I quake for feare what will become of mee. And when I call to minde my estate past: when I recount the time that is gone, that yeelded me a contented reliefe in all things: and when

There is no certaintie in any estate.

A mans estate certaine is to be preferred before a better vncertaine.

when I doe consider how I was besotted with a vaine hope of better things, rashly losing the best, comparing it to my present wants, I can not but stagger in conceit, and reele to and fro in heart, to thinke of the weakenesse that was then in mee. But alas, what of this? This is but the increase of new sorrow, and addeth nothing vnto my quiet: and therefore I will be content to dwell in mine euils, and embrace these crosses, vntill it please the Almighty to returne againe in loue. In the meane time, I will liue as a Pelitan in the Wildernesse, and like an Owle in the Desert, at whose ougly shape all the fowles therein gaze and make admiration: nay, I shall be shut vp, as it were, in the closet of Cruelty, with the froward and furious, who wil augment my griefe with their gallant vpbraids, and the more, to see them feast when I fast, them to laugh when I lament, them to sing when I sigh, to see them solace themselues with sundry delights when I lie a comfortlesse Ioseph in the prison of deadly distresse: haue I not cause in this estate to powre out streames of teares?

Hope. It is a most lamentable discourse that thou hast made of thy miseries, and I am bold to cut off the speech a little, to giue thee, as it were, a breathing time, and withal I recken it good for thee in this miserable plight to repaire vnto God.

Pens.

The best course is to flie from man to God.

Pens. You say well: for in man there is no helpe, but hinderance: no remorse, but rigour: and therefore it is my purpose to returne from man, who is miserable and mortall, and will lift vp mine eies to mine offended God: and yet alas, how dare I cast vp my heart to the heauens, in hope of comfort? for hee hath shut vp the passage thereof from mee, and hath, as it were, dried vp the sweet springs of his sacred blessings, hee hath hedged mee in, as it were, with the thornes of bitternesse, yea hee hath taken mee, as it were, by the necke and beaten mee, hee hath on all sides afflicted mee, hee hath plucked vp my hope, as it were, by the roots, he hath broken mine enterprises, and cast my glory to the ground, and none can deliuer mee out of his hands. Alas, What meane shall I vse to appease him and that hee may be pleased with mee againe? I will repaire vnto him, and say: Lord be mercifull vnto me a sinner. Oh my God condemne mee not vtterly. I will humbly intreat him to contend with mee no more: it may be hee will heare me. But alas, What am I, that I should dispute with him? what argument can I wretch make with him? If he say vnto me, Thou hast deserued it. What shall I say? I can not answer one of a thousand euils that I haue done, neither can I enter into thought what hee can lay to my charge, therefore will I holde my peace: I will keep silence

ſilence, for hee is wiſe in heart, hee is mighty in ſtrength, yea his fooliſhneſſe is wiſer than men: and his weakneſſe ſtronger than men: and who at any time yath pleaded againſt him, and hath preuailed? Could Salomon match him in wiſdome? Could Samſon compare with him in ſtrength? No, then will I referre my cauſe to him in meekeneſſe: if hee will that I continue afflicted, be it ſo: if hee will that I be ſtill in pouerty, I will be patient. And ſith it is his pleaſure that I ſhould be diſappointed of my hope, I am pleaſed let him deale with me and diſpoſe of me as he will: for whether I liue, I liue vnto him: or whether I die, I die vnto him: ſo that whether I liue or die I am the Lords: and in what eſtate ſoeuer I ſtand in this life, his prouidence hath a working therein, and his wiſdome findeth out what is conuenient. Yet can I not but ſpeake, that my cauſe may appeare, and that my complaint is not without cauſe. The wilde Aſſe baieth not when hee hath graſſe, neither loweth the Oxe when he hath fodder: And can I leſſe than ſpeake vnto man in hope of ſome gracious conſideration of my caſe well conceiued? ſuch things as may ſoule refuſed in times paſt, as ſorrowes, ſighing, mourning, heauineſſe and teares, are now more common than my meat or drinke: and alas, what power haue I to vndergoe and digeſt all theſe euils? Is

No man knoweth what God can lay to his charge.

my

my ſtrength as the ſtrength of ſtones: or is my fleſh as braſſe? Nay, there is neither ſtrength nor power in mee: hope, helpe, and all comfort hath left me, and I float as a poore Moſes in the ſurging waues of miſery.

Surely I thinke it will not auaile me to ſpeake any more vnto man, and therefore I will ſhut vp my complaint in my boſome, and within me containe the bitterneſſe of my griefe for a time, wherein lie yet many hidden cauſes, which I will reueale hereafter. And all the daies of mine appointed pilgrimage I will wait vpon the Almighty, who is able (I know) to ſend mee a comfortable change. Although I know that while this corruptible fleſh is vpon mee, I ſhall haue ſorrow vpon ſorrow, and while my ſoule is within mee, I ſhall haue daily new cauſe to mourne, but I will ſpeedily turne my complaint from man to God, for he helpeth him that hath no power, he ſaueth him that hath no ſtrength, hee counſelleth him that hath no wiſdome, he comforteth him that is in ſorrow, who although he haue caſt mee into this deepe mire, though I become aſhes & duſt, though I ſeeme to be a brother vnto the Dragons, and a companion vnto the Oſtriches, though my muſicke be turned into mourning, and my ſong into ſadneſſe, yet can he by his all ſufficient ſtrength, and his euerlaſting mercies, ouerthrow the mountaine of all my miſeries, hee

Euery day bringeth forth his owne ſorrow.

can

can bring foorth riuers of new consolations, out of the hard rocks of afflictions, and I that go now mourning all the day, shall sing a new song, and that of his most mercifull deliuerance. Wherefore I will speake no more in bitternesse, but will consult with you (sith God hath raised you a comfort for me) how and by what meanes I may finde my good God, and be reconciled vnto him, who, I know, hath suffered all these things to fall vpon me, euen when I was foolishly waiting for help of such as could not auaile me, whereby he hath turned me backe from the euerlasting pit, to be illuminate with his ioyfull light in the kingdome of Iesus Christ his deare sonne.

The ende why God afflicteth his.

Hope. I like well the conclusion of thy complaint: and it appeareth that thy heauenly Father hath visited thee to a good purpose: for although thou being heat with the ticklish fancies of flesh & blood, beganst to breake out into termes immodest, cursing the day of thy nativity, and so forth: yet no doubt but the spirit of meekenesse hath gotten the vpper hand in thee, and thou hast finished thy speech with words of great consolation: and therefore sith thou desirest to consult with me for thy greater comfort, I am very willing and readie to giue thee such aduice, as may not only carry thee, and conduct thee in the good way thou hast begun, but to increase the portion of thy know-

ledge, and consequently of faith, and so to leade thee, as it were, by the hand, to the most happie course, which thou shalt take in all thy crosses, be they never so many and miserable.

Pen. In so doing you shall do that I have long desired: for thus me thinks, that though my crosses be seuere and cruell, though they continue without mitigation, yet if I could be inwardly comforted by a liuely hope of future release, and stand assured that these calamities would in the end bring me comfort, I should vndergoe all afflictions with the more patience and ease: and therefore if you will lay downe some discourse vnto me, how GOD hath wrought for other men distressed, and shew me how readie and louing he is to heare and to helpe, I shall attend, and giue both heed and practise.

The hope of future comfort easeth present griefe.

Hope. Thou hast already bewrayed thine estate vnto the world, and lamentably complained vnto man, but I know thou hast found the bowels of euery mans compassion shut vp, insomuch as none afforderh thee but words, and those not tending much to consolation. What then? Now is the time to consider and consult what is best to be done, that thou rest not dissolute and careless what become of thee. And therefore as thou hast partly resolued, so I counsell thee to repaire vnto God, who although hee be offended, will yet shew mercie: for it is not

with

with him as with mortall man, he reuengeth not euery wrong, he doth not caſt off vpon euery offence: but like the father of that vnthriftie ſonne, receiueth again him that ſtrayed, & louingly imbraceth him that returneth to him. Wherefore it is thy way to recomfort thy ſelfe by a contemplatiue conſideration of Gods purpoſe in afflicting thee: for thou mayeſt not cenſure theſe euils, not the leaſt of them, to come by chance, as the world often and moſt raſhly and maduiſedly affirmeth: or that they befall thee by reaſon of the vnfortunate Planet vnder which thou waſt borne, as the Star-gazer fondly mainteineth: for that Lord almightie, that high and incomprehenſible Iehouah, that euerlaſting Alpha and Omega, hee that was, and is, and is to come: he is the former, Framer, Creatour, and Gouernour of theſe things. Who but hee made & prepared thoſe famous ſtarres in the firmament, Arcturus, Orion, and Pleiades? Who did ſpread forth the heauens like a curtaine? who limited the North and South climats? who made the Sunne and Moone, but hee? And therefore let all men thinke that his creatures, which hee hath formed and placed to mans vſe for the diſtinction of times and ſeaſons, and to giue light vnto the earth, keepe euery of them his ſpheare, as a walke whereunto, as vnto a continuall taſke, it is tied by the omnipotent Commander, who keepeth

The Planets are no cauſes of good or bad eſtates.

it without variation in the first course, so that they remaine all as seruants, doing their continuall labour for the behoofe of man, as other creatures doe, and are not as gods or gouernours of mans nature: neither can they dispose of their inclinations, constitutions, and affections, or make them happy or vnhappy, but are ruled and commanded by God to stand or moue at his pleasure. The Sunne stood still in Gibeon, and the Moone in the valley of Aialon, and that for a whole day. So the Sunne at the commandement of the Lord retired ten degrees in the firmament, as a signe for Hezechias health, 2. King. 20. 10. which proueth, that these creatures are as altogether, euen the least, subiect to the will of the superiour Gouernour, who needeth not the helpe of such weake meanes to worke the long or short life of man, the happie or vnhappie estate of man, the poore or rich portion of man, or any matter belonging to the soule or bodie of man: but all commeth from his sacred wisedome and diuine prouidence, all men are in his hands, as the clay in the Potters, and hee frameth and forgeth of all formes, some to honor, some to dishonour: some to be rich, some to bee poore: some to bee high, some to be low: some to be reuerenced, and some to be despised: and euery man must rest contented with his portion, being good or bad, sweet or sowre: and his

The Sun & Moone stood stil, Ios. 10 22.

The Sun wēt back in the firmament.

his decree, which from the beginning was made concerning thee, ſtandeth faſt for euer. And therefore be not ſo hardie as to dreame, that thy conſtitution, inclination, good or bad ſucceſſe in thy proceedings, the proſperous or aduerſe iſſues of thine indeuours, thine eſtate poore or rich, proceedeth from the influence, domination, rule or power of theſe creatures: but that a diuine and ſupernaturall hidden cauſe worketh that in thee, which thou canſt not conceale, knowen to the world a hard and miſerable eſtate: wherein though the world afford thee no comfort, yet art thou bound by an inward bond of dutie, to acknowledge all thine infirmities, all thine afflictions, and all the croſſes which haue ſeized vpon thee, to proceed euen from thine owne ſinnes and filthie corruptions, as buffets to rouze thee from the forgetfulneſſe of thy dutie to his ſacred Maieſtie, of thy roming and ranging aſtray after vaine and fooliſh things, following the wind of ſuperfluous deſires, in ouermuch negligence of thy calling: and in loue and great fauour did thy loning father giue thee theſe gentle corrections, euen of mercy to reclaime thee from the way of ſinne, vnto a more ſincere and ſacred courſe of life; he calleth thee by his puniſhments from perill: he calleth thee, and wilt not thou come? hee hath prepared a citie for thee, a beautifull citie, nay, he hath giuen thee a kingdome,

We muſt acknowledge our croſſes to proceed from our ſinnes.

the kingdome of peace, the kingdome of ioy, the kingdoms of eternall consolation. And, to the end thou shouldest haue no loue to rest in this base cottage of miseries, to the end thou shouldest not be subiect to the dangerous securitie of a pleasing estate here, wherewith hee seeth thee apt to be entangled, hee hath, as it were, fettered thee with the shackles of aduersitie, that thou shouldest not haue scope to dance after the musicke and sweet Syrens tunes of worldly happinesse, which so inchanteth men of libertie, that they are thereby led, as it were, by a golden line, to the euerlasting pit. But for thee, assure thy selfe, he hath prouided an endlesse rich and surpassing Diademe of absolute glorie, if thou with patience beare this moment of triall. And be not like the vntamed Heifer, to cast off this his fatherly most light yoke: his chastisements, though to flesh and blood they be most bitter, most sharpe and vnsauorie, yet are they full of spirituall sweetnes: though they be accompanied with contumelie and reproch, yet are they mixed with inward consolation. The affections of flesh and blood are enemies to vertue, zeale, and true mortification. Thou must not consult with flesh and blood, what is to be done in matters of thy calamities: thou wilt then surely be miscarried, thou wilt be led into a wrong course to relieue thy selfe. And therefore thou must alwayes

A secure estate in this life dangerous.

looke

looke vp vnto the heauens, where thy Redeemer ſitteth, and whence ſhall deſcend a thouſand meanes. Beware therefore of ſeeking ſtrange meanes to eaſe thee, they will deceiue ther, what ſhew ſoeuer they carrie of comfort, vnleſſe thou flie vnto the Almightie by prayer, intreating him they may be ſeaſoned by his grace, and tend to thy good. And in this point mans negligence is not a little to be reproued: for in all afflictions, croſſes, and calamities, they firſt ſeeke the creature, and at laſt the Creatour: and that is the cauſe that they often ſpeed not: but if it fall out as they deſire, as often it doth, to the more beſotting of fleſh & blood, they giue alſo the glory to the creature, and the Creatour hath no ſhare of the praiſe: it is a matter ſo apparent, that it needeth not more proofe. But for thy part, who ſtandeſt heere before the world a miſerable man, and euery man is content to haue a ſnatch at thine eſtate, and to reproch thee, and thou poore man muſt be patient, but not as ſome are patient, perforce: but with meekneſſe tollerate all their ſpeeches, with an inward eleuation of thine heart and ſoule vnto thy Father aboue, who ſeeth euen thy thoughts, which if hee finde ſimple and without deſire of reuenge, he liketh there to abide, yea, he will then come and dwell with thee, he will make his abode with thee, and comfort thee, and thou ſhalt haue ſuch

A fault in the afflicted to ſeeke the creature before the Creator for helpe.

Patience muſt not be perforce.

a ſweet gueſt of him, as ſhall turne all thy gall into honie, all thy mourning into godly melodie, and all thy ſorrowes into ſongs of praiſe. Heere ſhall be an inuiſible riches in thy outward pouertie, here ſhalbe thy inward health in thy outward ſickneſſe, heere ſhall be thy caſtle of defence when thou art aſſaulted, and heere ſhall be thy comfort within, howſoeuer thou art diſcomforted without. This ſhall not the world ſee nor conſider, but ſhall iudge of thee ſtill after the outward appearance; as if it ſee thee poore, it ſhall ſay, God doth not bleſſe thee: if ſicke, That God is angrie with thee: if enuied, Thou art an euill man. And therefore I muſt tell thee this, That thou muſt not looke for commendation and praiſe of man, when thou art in the fauor of God: but rather arme thee, ſo much the rather, with a reſolute contentation, to beare without pride or grudging euerie burden: ſo ſhall thy God either quicklie eaſe it, or giue thee patience to beare it: for no euill tarieth long, and yet is the reward perpetuall.

The world iudgeth after the outward ſhew.

Penſ. Why ſhould I then refuſe the chaſtiſments of my God? for I ſee they are bleſſed whom hee correcteth: and although he make the wound, I ſee he bindeth it vp, and healeth it: though he ſmite, he killeth not: all his corrections are in loue: and none that taketh delight in his owne ſaluation, can bee diſpleaſed with his caſtigation: none

that

that longeth for eternall life, can heere loath a poore and miserable life: for I see it is not honour, authoritie, riches, pleasures, delights, wantonnesse, and the most pleasing estate heere, that is one step towards, but tenne thousand from the heauenly comforts: neither is it a poore, bare, ignominious, reproachfull, vile, and seruile estate in this life, that can clogge the faithfull man from flying vnto, but rather heaueth him aboue the third, euen to the supernall heauens. What then? Shall I sigh, sorrow, grieue, mourne, or take in euill part the Lords handie-worke, tending to mine aduancement so farre, that from a prison I shall be preferred to a kingdome, from a dungeon of darknes to heauenly light, from seruitude to freedome, and from transitorie paine to endlesse pleasure: and that for a short suffering? God forbid: I will rest and relie vpon his prouidence, and commend mee to his mercies: for I now perceiue, that such as grudge at the chastisements of the Lord, doe giue infallible tokens, euen to the world, that they be not the children of God, but of the world, such as haue dedicated themselues vnto pleasures & delights, to ease, to securitie, and to looseneſſe of life: who, after they bee touched with the finger of God, either by sickneſſe, by pouertie, or by any other detection or casting downe, they fret and fume, they crie out, lament, repine, and murmure

Neither doth an hie estate further, nor a base estate hinder our course to heauen.

againſt God, wherein (woe is mee for it) I my ſelfe was heere-while greatly faultie, who ſeemed to ſay in mine heart, That God dealt hardly in puniſhing mee: but ſince I haue duelie weighed the matter by your exhortation, and thereby conceiued the cauſe of my croſſes, to be my ſinnes, my groſſe and corrupt life, and mine vnſeemlie conuerſation, I affirme, that it is good for me that I am afflicted: for where before, I had pleaſure in vanities, in wantonnes and ſinne, I now loath and heartily abhorre my former waies: and I call to minde, that in this point I ſhew my ſelfe like vnto the brethren of Ioſeph, who neuer called to mind their ſinnes, nor repented, til affliction came. Whereby it appeareth, that the children of God are bettered by affliction, becauſe it cleanſeth them from many euils, it renueth them, &, as it were, forgeth in them new bodies, new minds, new ſoules, new affections, it maketh them like wax, pliable to receiue anie impreſſion of diſcipline. And this knew not I, this felt not I, this taſted not I, neither had I any iudgement heereof, vntill it pleaſed my good God thus to humble me: therefore muſt I needs ſay againe, It is good and neceſſarie, that I haue beene afflicted. Now ſaith my ſoule, The Lord is my portion, and I will truſt in him. I pray you let mee heare ſome comfortable diſcourſe of you, tending to comfort in afflictions, that I

Affliction calleth ſinnes to memorie.

may

may be yet more inwardly comforted in my outward miseries, and, that other also may learne how to take aduersities as they ought to be taken.

Hope. I will gladly do it for thy sake and the godlies, but to the fleshly minded men, who haue not hearts touched with the griefe of these things, and that haue not the feare of God in them, my speech will tend to little vse. But, no doubt, the godly afflicted man, the distressed man, the grieued man, the miserable man, the helplesse, and poore may be thereby touched, and haue good motion, to throw himselfe downe before the Lord, in a true humiliation, with vnfained intent and indeuour, to reforme what is amisse in him, and deeply to search all the actions committed by him, and to examine the very thoughts of his heart, which haue risen against his dutie vnto God: and in regard of his disobedience therein, he can not but say he is worthily punished for his sinnes, and louingly corrected of the Lord for his amendment: and so will the Lord wipe away all his miseries, and he will holde him vp, that he shall not vtterly fall, hee will defend him, that hee shall not vtterly perish: and though he trie him deeply, he will not forsake him vtterly: though hee send not present manifest comfort, yet will he come in a time conuenient, and will not slacke when most need is, for hee that keepeth Israel doth neither slumber

God often raiseth the base, to confound the mighty.

slumber nor sleepe. Therefore, when his distressed children thinke least of comfort, it commeth suddenly, as it did vpon Dauid, who following his fathers ewes, was chosen to be king of Israel. And who would haue said, when Ioseph was in prison, bound and fettered, in Egypt, in a strange countrey, where he had no friend, kinsman, or acquaintance, that he should be made ruler of that countrey? It is the Lord that prepareth the way to aduance and to comfort his children, that men should not plead desert of any blessing. When Gedeon was threshing of his fathers corn, by the wine-presse in Ophrah, who would haue said, Gedeon shall deliuer Israel? His father was a poore man in Manasse, and hee the least of his fathers familie, yet did the Lord call him from his base trauell, to be the deliuerer of his people. Thus the Lord sheweth himselfe mightie, louing and prouident in aduancing the weake: he declareth his mercy by helping the poore, and his exceeding loue in relieuing the miserable: whereby that is confirmed which the Apostle affirmeth, where hee saith, The foolish things of the world hath God chosen to confound the wise, the weake things to confound the mightie, the vile things of the world, and such as are despised, hath he chosen, that no flesh should reioyce in his presence. Is there not then mercie with the Lord? Is there not power in the Most high?

And

And is there not prouidence in the Almightie? Who then will ſay of the poore, of the weake, of the oppreſſed, of the miſerable, of the afflicted, of the priſoned & diſtreſſed man, The Lord ſeeth him not, the Lord regardeth him not, neither can the Lord deliuer him, ſuccor him, or relieue him? Can not he that ſent water out of the flint ſtones, and out of the drie tooth, ſend comfort to his children fainting in their miſeries? Can not he that made the Aſſe to ſpeake, open the mouthes of the ſimple, to giue glory to the deliuerer? Can not hee that watered Gedeons fleece after ſo miraculous a maner, ſend the dew of his grace, to mollifie the griefs, and comfort the hearts of the oppreſſed? And can not hee that dried vp the Red ſea, drie vp all the calamities of his children? Can not he that is All-ſufficient doe all things? If he commands, who will ſay, It ſhall not be? If he forbid, who will ſay, It ſhall be done? Thou art poore, thou art oppreſſed, thou art beſet with many calamities: and heere haſt thou a helper, heere haſt thou an all-ſufficient and an aſſured friend: feare not then, for he neuer deceiued any, hee neuer diſappointed any of his hope, neither brake hee promiſe with his at any time. Commend thine eſtate therefore continually vnto him, ſubmit thee to his prouidence, he knoweth all things, hee ſeeth thine eſtate, and conſidereth thy wants, farre better than

Nothing hard to be done to God.

God neuer breaketh promiſe.

than thy ſelfe: and aſſure thee, he will not ſuffer any thing to befall thee, but according to his will: a ſparrow lighteth not on the ground without his permiſſion, neither ſhall a haire fall from thy head, but that he hath firſt decreed it: he foreſeeth euery mans beginning before hee is borne, euery mans eſtate before it be reuealed, and what ſhall become of euery man, he knoweth long before: he dealeth moſt prouidently for his children, and turneth euen their teares into great ioy, and their lamentations into ſongs. And although often times his working ſeeme ſtrange vnto flesh and blood, and hard meaſure to be croſſed, yet God ſeeth it neceſſary: and therefore take it not thou grieuouſly to fall into troubles, to ſuſteine miſeries, to endure croſſes, and to abide afflictions: neither thinke it ſtrange, as the holy Apoſtle S. James ſaith, for it hath beene the portion of Gods deareſt children from the beginning, and it will be for euer found true, That great are the troubles of the righteous: and as true, That the Lord deliuereth them out of all.

God ſeeth that good which mã miſliketh.

What greater danger could there be than to be in the fierie fornace, as Sydrach, Miſaach, and Abednego? yet the Lord ſo qualified the force of the fire, mortifying (as it were) the nature therof, that it did nothing annoy them, yet conſumed the miniſters of their execution. What greater perill could there be, than to be in the Lions denne

with

with Daniel: yet the Lord shut vp the Lions mouthes, that they could not hurt him, but deuoured his accusers. It is much to be in miserie, in want, in sickenesse, and in sores, with Iob: in hunger, with Elias: in thirst, with Samson: sore and naked, with Lazarus: imprisoned, with Ioseph: persecuted with Dauid, with Ieremie, with Peter: stoned, with Paul: and infinit others: yet did the Lord deliuer them out of all their troubles. And therefore saith the Psalmist, The godly walke thorow fire & water, but the Lord bringeth them into a wealthy place. And therefore Paul hauing experience heereof, reioyced alwayes in the Lord, when he was most deeply vexed, and beset with most miseries. So did the rest of the Apostles when they were hungrie and thirstie, naked, beaten, and buffetted with fists, wandring vp and downe without any certaine dwelling place, being reuiled, and most ignominously handled, being gazing stocks vnto the world, by means of their miseries, yet were they patient, and blessed, euen when they were euill spoken of. They were esteemed as the verie excrements and off-scouring of the world, hated and despised of the world, yet they grudged not, neither did they despaire, but depended vpon the promises, the loue, the power, and prouidence of their God: in whom (though they seemed outwardly to sorrow) they inwardly reioyced: though

they

they ſeemed poore, yet made they many rich: though they ſeemed to haue nothing, yet they poſſeſſed all things. Such is the force of a ſound confidence in the Almightie, who in mercie worketh, by outward croſſes, the inward comfort of his children, and ſheweth alwayes compaſſion according to the multitude of his mercies. Thou maieſt learne heereby to be full and to be hungrie, to be eſteemed and to be deſpiſed, to abound and to want: and in what eſtate ſoeuer thou art, to be therewith content, and to exerciſe thy ſelfe in the Word and Law of the Lord, who traineth out the way to that reſolute contentation whereon thou mayeſt ſtay thine affections, that they breake not forth in thy trauels to diſtruſt in God, and to ſeeke ſuch meanes for thy reliefe as the Lord hath not ordeined, and thereby ſlide into inordinate deſire of tranſitorie things, offending thy louing Father who intendeth all for the beſt, that hee layeth vpon thee. Therefore Paul being inwardly aſſured that God ſent all for his good, gloried and reioyced in his trauels, in his ſtripes and impriſonments, in his ſtonings, ſhipwracks, watchings, hunger, cold, thirſt, nakedneſſe, pouertie, perils, and (as it were) in his often dying: wherein hee ſhewed that patience, which euerie of Gods children ſhould be endued with, which was ſo ſtrong in him, that hee brake forth, and ſaid, That he was not

only

only contented, but was glad and did reioyce in his infirmities, in reproches, in neceſſities, in perſecutions and troubles: adding further, When I am weake, namely, accounted weake, then am I ſtrong. What wonderfull effects doth faith and pattence worke in and for the children of God! How it doth comfort them, euen in their deepeſt calamities, thou ſeeſt: and therfore make thou profit of that which thou haſt heard. Whereunto I will alſo adde, what Jeſus Chriſt himſelfe ſpeaketh to comfort his afflicted, Reioyce, and be exceeding glad, ſayth he, when for my ſake and the Goſpels yee are afflicted and perſecuted: for your reward ſhall be great in heauen. And thereupon his Apoſtles departed reioycing from their perſecutours, that they were accounted worthie to ſuffer for the name of Jeſus Chriſt.

Penſ. But heere, I pray you, before you proceed any further, let mee be reſolued in a doubt, which in your laſt words I conceiue to ariſe. They indeed that are perſecuted for the name of Jeſus Chriſt, I acknowledge may reioyce, becauſe of their reward in heauen: But how may I make any application of this comfort vnto me, conſidering that my pouertie, my want, my ſickneſſe, my reproch, my enemies, and all the reſt of my miſeries are layd vpon me, as before you ſayd, for mine iniquities, and to cleanſe me from my faults:

A queſtion, whether hee that is afflicted for his ſinnes, may bee ſayd to be puniſhed for Chriſts ſake.

ſo that it is a punishment deſerued, though laid vpon me in loue: and therfore can I recken no reward due for my trials, as the holy Apoſtles, and the former godly, who ſuffred many things for Chriſt Jeſus ſake indeed.

It may be ſayd vnto mee, That my neighbours moue accuſations againſt mee for ſome treſpaſſe done, my creditours vex me for that I owe them, and all my troubles light vpon mee (as it were) by mine owne procuring. I pray you counſell me herein, that if any comfort may grow vnto me by this comfortable ſaying of Chriſt, I may taſte therof to my conſolation alſo.

Hope. Indeed it is a neceſſary point for thee to be inſtructed and ſatisfied in: and therefore giue good heed to my ſpeech. Indeed it can not rightly bee ſayd, That thy punishments are for the Goſpels cauſe, or for Chriſts ſake: for that it may not properly be termed for Chriſts ſake, but where it is for the profeſſion of Chriſt and his Goſpell. But for thy comfort, and for the comfort of ſuch as fearing God are in any ſort afflicted, whether it be with want, with pouertie, with ſickneſſe, or hath fallen into debt by reaſon of inculpable occaſion, and reſteth willing and heartilie deſirous to ſatisfie the ſame, and by his honeſt, painfull, induſtrious, and true trauell, endeuoureth to perform a good conſcience therein, and yet can not attaine vnto the accompliſhing of his

will,

will, to the satisfying of every mans greedie desire: and by reason that hee can not performe what he ought, there light vpon him troubles, as suite of law, imprisonment, and such like, hee must with patience accept his share of the worlds crueltie, and submit himselfe to the prouidence of God in well doing. Yet to satisfie him that he standeth still in Gods fauour, and that God suffereth all to light vpon him for the best, consider thou, who art (as it were) the picture of such a man, that all true Christians, in the common & vsuall troubles of this life, as in sickenesse, banishment, need, pouertie, losse of goods, friends, dignities, disobedience of children and seruants, wrongs, and in whatsoeuer other calamitie, may truly say they are afflicted for Christs sake, so long as in their aduersities and miseries they endeuour in a good conscience, without haulting with the spirit of God, by any dissimulate deuice, to performe their duties, and wherein they come short of performance, they running vnto God in Christ, may in his merits rest truely reconciled vnto the Father for their sinnes committed: and so continue, alwayes willing without delay, as much as by any meanes lieth in them, to satisfie such as haue ought against them. The troubles that shall then follow, no doubt may bee accounted for Christs sake, he being thus become a true member of Christ: although it be often seen

How the troubles for our disobedience, may be sayd for Christs sake.

that

that Gods deareſt children are manie times croſſed for their raſhneſſe, their negligence, for their ſlacknesſe, and for ſundry things committed againſt their neighbours: and therefore puniſhed, by Gods permiſſion, by the hand of man: but the man by whom they are ſo puniſhed, doth it as a miniſter of the Lord, as was Pharaoh in afflicting the children of Iſrael, for offending their brother Joſeph: and as were the perſecuters of Dauid: and yet the puniſhers and perſecuters are not iuſtified in their proceedings, but the puniſhed and perſecuted are the more happie, in that they are made thereby the more like vnto Chriſt by affliction: ſo that he that is puniſhed in fauour, as was Dauid, though for his faults, and not in iudgement, as were Cain and Saul, may be ſayd they are afflicted for Chriſts ſake: for the moſt godly & ſincere men, that are in maner wholly mortified as touching the world, and who haue dedicated themſelues (as it were) to the ſeruice of God, are not free from triall in this world, but are touched with hunger, nakednesſe, need, pouertie, labour, contempt, and ſuch like: and the reaſon is, for that they bee not without naturall infirmities, which are ſeaſoned with ſuch fauourable croſſes, to the end that they may appeare to be the true ſeruants and ſouldiers of Chriſt, who as they haue put on the profeſſion of Chriſt, ſo they muſt of neceſſitie

necessitie put on the afflictions of Christ, for whose sake the world will hate them, and vomit out, to their disgrace and slander, all the opprobrious speeches that may be, adding affliction to affliction, vntil they be so loden with calamities, that they euen in the loue of the heauenly happinesse, be driuen to say, We desire to be loosed, and to be with Christ: shewing themselues willing to go quickly, where they know all felicitie, and the summe of all vnspeakable ioy, is laid vp in store for them, making account of this world but as of a prison, wherein they are shut vp: and as of a continuall warre, wherein they are continually assaulted, buffetted, and wounded. This doth affliction worke, to the training of men to heauen. Be not ashamed therefore of the crosse of Christ, of thy slanders, of thy reproches and miseries: for when thou hast sustained all that is possible for a man to suffer, they deserue not the least part of the ioyes prepared for thee. Therefore set thee in a strong resolution, patiently to beare whatsoeuer God shall lay vpon thee: and be in the minde of Paul, who sayd, Yea, though he kill me, I will put my trust in him. Nothing must dismay the constant souldier of Christ, no not death it selfe: and hope vnto the end, for it will one day be satisfied with a perpetuall reward. Yet a little while and he that shall come will come, and will not tarie. The Lord knoweth the

dayes

dayes of the vpright man, and his inheritance is euerlasting. These thy light afflictions are but for a moment: and yet shall they cause vnto thee a far more excellent weight of glory. And the time will shortly come, when thou shalt bee manumised & set at libertie: thou shalt be deliuered from the bondage of corruption into the glorious libertie of the sonnes of God. And in the meane time, the Lord himselfe shall put to his hand, he shall proppe thee vp, and in time of need he shal stand with thee and guard thee: hee shall make thy bitter waters sweet, and thou shalt say, Hee hath heard me in a time accepted, and in the day of saluation hath hee succoured me: and with Paul thou shalt say, Blessed be God, euen the Father of our Lord Iesus Christ, the Father of mercie, and God of all comfort, who hath comforted mee in all my tribulations. Hee shall inable thee by thy godly experience, to comfort others in any affliction, by the comfort wherewith thou thy selfe art comforted of GOD: and when thou hast tasted this sweet consolation, thou mayest haue cause to imitate that sweet singer of Israel in this song of praise, Thou hast turned my mourning into ioy, thou hast loosed my sacke, and girded me with gladnesse. The Lord shall alwayes be with thee: and therefore if thou walkest thorow the valley of the shadow of death, thou needest not to feare, his rod and his staffe shall holde thee vp and comfort thee: he shall pre-

pare

pare a Table for thee in the ſight of thine enemies: yea, in the view of ſuch as deſpiſe thee, he ſhall anoint thy head with the oile of comfort. Let this ſuffice for thy comfort, and to incourage thee to reſt and relie vpon the mercie, the loue, the wiſedome, and vnſearchable prouidence of the Moſt high in all thy miſeries.

Penſ. Surely I heartily thanke thee, thou haſt highly exalted my conſolation, my ſoule is comforted beyond meaſure. And now I purpoſe earneſtly to ſeeke vnto the Lord, and faithfully to pray vnto the Almighty, and I will indeuour to frame my life vprightly before him: and though he ſeeme not by and by to heare me, yet I know he will awake vnto me at length, & will make my habitation proſperous. Though my beginning haue beene ſmall, yet ſhall my latter end bee with great increaſe: and therefore will I make triall, if I ſhall find fauour in the eyes of my God, if he will comfort me againe, and ſhew me mercy: but if he ſay vnto me, I haue no delight in thee, behold, I will ſtand vnto his clemencie, and preſent my ſelfe vnto him againe and againe, and I will ſay, Here I am, do with me what ſeemeth beſt in thine owne eies. And I will draw nere vnto my God, and I know he will draw nere vnto me. I will cleanſe my hands, and purge my heart, and if it bee his pleaſure, I will ſuffer affliction ſtill. I will caſt my ſelfe down before him, and

he will lift mee vp: I will humble my ſelfe vnder the mightie hand of God, that hee may exalt me in due time: I will caſt my care vpon him, for hee careth for me: I will goe boldly vnto the throne of his grace, that I may receiue mercy, and finde fauour to helpe in the time of need: I will not be aſhamed, nor feare, for I am fully perſuaded, that he to whom I haue committed my ſelfe, is able to keepe me ſafe for euer: therefore am I reſolued to truſt in him, for he can giue me abundantly all things to enioy. Though for a moment in his anger he hide his face, with euerlaſting mercy will he haue compaſſion: and yet will I not forget to ſay with Dauid, Oh Lord forſake me not ouer long. I will fall downe before his footſtoole, for he is holy, he is mine hope and my fortreſſe, my God, in whom I will alwayes truſt. So I know he will take me vnto himſelfe, hee will embrace me in loue, he will lay me on the ſhoulders of his ſacred prouidence, he will binde vp my wounds, hee will cure my diſeaſes, and refreſh my feeblenesſe, he will recomfort mine afflicted heart & ſoule, he will ſend me timely ſolace, and will put away all penſiueneſſe and mourning from mee: therefore I ſay, I will fall downe before him, and will powre out mine heart vnto him, ſo ſhall hee heare mee and relieue mee. And then ſhall they that now gape on my miſeries, with triumphs and ſongs, ſee and

If wee commit vs to God hee can keepe vs ſafe.

perceiue

perceiue that great is my GOD, and worthy of all men to be praised for his exceeding mercies: and such as haue scorned mee shall bee ashamed of their rashnesse: and euen they shall be forced to cleaue vnto my helping GOD, and with me to giue glory vnto his diuine Maiesty, that he so duely regardeth the state of the poore, and that deliuereth the oppressed from him that is too strong and mightie for him, yea, the poore and him that is in miserie, from him that spoileth him. I forget not that sweet saying of the Lord, where hee saith, Now for the oppression of the needie, and for the sighs of the poore, I will vp and set him at liberty, whom the wicked haue snared. And sith the Lord himselfe is so ready to arise for my deliuery, I will continually endeuour to rise vnto him in my hearty praier and humble thanksgiuing, for his euerlasting protection. I will doe as the Apostles did when they were in the tempest on the sea with Christ. Christ being asleepe, they awaked him, crying, Saue vs Lord, or els we perish: so I will flie vnto my God, I will awake him, and say, Oh Lord, why sleepest thou in my miseries? and with Esay I will say, Oh Lord looke downe from heauen, and beholde me from the dwelling place of thine holinesse and of thy glory. Where is thy zeale and thy strength? the multitude of thy mercies, and of thy compassion? are they restrained from mee? Thus, I see, must I awake my

Our sins make God asleepe that hee can not heare vs in our troubles.

God, whom my ſinnes haue made to ſleepe, that he ſeemeth not to heare me. But before I proceede to enter ſpeech and conference with my God, let mee intreat you to ſhew mee briefly what is moſt fit for mee to obſerue before and when I pray.

He that will pray, muſt forſake ſin.

Hope. Learne what Timothie teacheth thee, 2. Tim. 19. He commandeth, that euery one that calleth on the name of the Lord, muſt depart from iniquitie: ſhewing, that it is impoſſible to be heard of GOD, continuing in ſinne. Therefore muſt thou carefully cleanſe all thy thoughts, all thine affections: thou muſt purge and purifie all thine heart and ſoule. For if Moſes was commanded to put off his ſhooes, approching neere vnto the place where God appeared vnto him, for that hee ſhould not bring a polluted thing into the preſence of God: much more oughteſt thou to put off all ſinfull, carnal, corrupt and polluted affections from thee, when thou commeſt to talke with God: and thou muſt garniſh thy ſelfe with new thoughts, ſacred meditations, holy and vnpolluted deſires: and then being armed with faith, endued with hope, being humble, penitent, louing zealous, freed from all deſires of reuenge, reſolute not to returne to thy former vanities, ſinnes and corruptions, and withall, hauing a ſpeciall regard in all thy neceſſities, to lay aſide all carnall and earthly imaginations

How we muſt be prepared when we come to pray.

in

in thy prayers, for that thereby thou derogateſt from Gods glory in making thine owne fleſhly conceits partakers with the prouidence of God: thou maieſt not ioyne thine owne fantaſies to the will of God: but what thou ſeekeſt at his hands, thou muſt ſimply commend it vnto his will, without ſaying to thy ſelfe, Let it be thus, or ſo: and eſpecially, in things tending to corporall reliefe, & all worldly reſpects: and that which concerneth the kingdome of God, thine owne ſaluation, the proſperitie of the Goſpell, the Lord is alwayes readie to heare, and grant it, without condition, becauſe it concerneth his owne glory. And being thus zealouſly prepared, thou mayſt go boldly to the throne of his grace, and thou ſhalt receiue mercy, and finde fauour in all thy neceſſities: yet withall conſider this, that although God heareth when the faithfull call, yet there is ſome delay often times, and God doth not preſently ſend helpe, but ſometime ſuffreth men to be euen neerely ouerthrowen, before hee come, as is ſeene in the ſhip, wherein Chriſt and his diſciples were, hee ſuffered the ſhip to be toſſed to and fro with the waues, and to be neere ouerwhelmed, before hee would awake and quiet the tempeſt, yet at laſt he did it, and there was no danger: ſignifying thereby, that the meaſure of temptation is to be referred only vnto him. And it ſhall ſuffice thee, That he is faithfull,

Chriſt ſometime delayeth to helpe his children very long, yet helpeth at laſt.

full, and will not ſuffer thee to be tempted aboue thy ſtrength. Wherefore howſoeuer the caſe ſtandeth with thee, thou muſt not reaſon why hee tarrieth ſo long, or why he puniſheth ſo deeply: for as he is God Almighty, Great, and All-ſufficient, ſo he laieth often vpon his children a great weight of triall, to the end that his great power may be knowen in deliuering. Yee went deepe with the Kingly Prophet Dauid, and tarried long from him, when he was enforced to crie out, Why doeſt thou turne thy face away from me, O Lord? And why doeſt thou forget my pouerty and tribulation? But at length it came to paſſe, that to the praiſe of God and his owne comfort, he ſaith, The Lord hath deliuered me out of all my troubles. Oh that was a ſweete ſong for Dauid! And no doubt, if thou continue conſtant, if thou call vpon God in true perſeuerance, not limiting the Lord a time, nor preſcribing him a meanes, nor teaching him the maner how he ſhall eaſe thee, thou ſhalt haue cauſe to ſing the ſame ſong. Now, me thinkes, thou art ſufficiently inſtructed how to beare thine euils, and I thinke it not amiſſe for thee, to vnfolde euery particular griefe vnto God: and if thou want any aſſiſtance in all thy proceedings, my counſell ſhall be ready for thee.

Penſ. Goe to then, my ſilly ſoule, prepare thee to God, the onely rocke of thy ſaluation, reſt thy ſelfe quietly on him,

powre

powre forth all thy cares and griefs into his boſome: he hath promiſed to eaſe whatſoeuer is burdenſome vnto thee: and it is he that hath ſaid, I will neither faile thee nor forſake thee: he liueth for euer, and keepeth promiſe with all that call vpon him faithfully. As for man, thou ſeeſt him meere vanitie: nothing is more deceiuable than man. All power, mercy, and truth, remaineth with God, and perteineth to him: therefore lift vp, lift vp thy voice vnto him: for doubtleſſe he it is in whom we now liue and haue our being: and he is not far from thee, my ſoule: wherefore, I ſay, caſt away all doubting and feare, and approach vnto the Throne of thy mercifull God, who is moſt readie to helpe in the time of need.

The penſiue man prepareth himſelfe to flie vnto God by praier.

An effectuall and comfortable praier in diſtreſſe, or any kinde of aduerſitie.

My moſt gratious, louing, and mercifull God, I doe acknowledge, that I haue moſt highly offended thy ſacred Maieſtie, by my groſſe and moſt filthy life: whereby I haue deſerued moſt ſharpe correction and puniſhment: and moſt iuſtly doeſt thou ſend mee a troupe of moſt heauie calamities, to ſhew that thou art offended with mee, and that thou canſt not beare with the euils I doe continually againſt thee: wherein thou ſheweſt

thy ſelfe to fauour me, euen by afflicting me: thereby calling me backe from my wicked waies, leſt running on ſtill in my corrupt vanity, I ſhould periſh euerlaſtingly. By which thy louing corrections I finde (good Father) that thou are carefull of my reformation, and conſequently, of my ſaluation: therefore doe I highly praiſe thee, that thou ſo louingly doeſt chaſtiſe mee, which although it ſeemeth heauy and irkſome to fleſh and bloud, yet worketh it greatly to my good; being aſſiſted by thy diuine Spirit, that with patience I may paſſe thorow theſe my miſeries, and that in thy good time I may taſte anew of thy mercies, bee protected by thy hand, relieued by thy prouidence, and finally, ſatisfied of all good things. Oh Lord, I am become naked of helpe, recomfort me: ignominious and deſpiſed, ſhew mee thy countenance: poore, reliene me. I am become a by-word among the people, oh refreſh mee with inward conſolation. Rebuke mee not in thine anger, oh Lord, neither chaſtiſe mee in thy wrath, but haue mercy vpon mee, haue mercie vpon mee, for I am miſerable and weake: oh Lord heale me, for I am deepely troubled: I am ſore vexed, returne and deliuer me euen for thy meries ſake: haue compaſſion on mee, and renew my weake eſtate, leſt the wicked ſay, there is no helpe for mee in thee. To whom (oh Lord) ſhould I complaine in my diſtreſſe,

ſtreſſe, but vnto thee, my all-ſufficient and louing God? Whither ſhall I flie, but vnto thee the tower of my ſtrength, the preſeruer of my life, the fountaine alſo of my ſaluation, and my refuge? I know thy mercies are ſuch and ſo infinite, thy power ſuch and ſo abſolute, that though thou ſuffer me to be baniſhed, as thou didſt Helias, euen vnto the drie and barren wilderneſſe, thou canſt there alſo relieue me, and in thy good time againe canſt bring me into a moſt wealthy place. Though thou ſuffer mee to hunger and thirſt as thou didſt Sampſon, yet canſt thou refreſh me with water out of a dry tooth, or by ſome ſuch extraordinary meanes, euen as thou wilt: yea, thou canſt open the hard and drie rockes, to guſh out water to thy fainting children. Though thou ſuffer mee to bee impriſoned, as thou didſt Joſeph, thou canſt free mee againe and aduance me, yea thou canſt breake the fetters, chaines, and bands, to ſet free thy children, as thou didſt Peters, and canſt ſet open an yron dooze to ſet them at liberty. Though thou ſuffer mee to be afflicted, and ignominiouſly caſt downe, as thou didſt Job, thou canſt raiſe me againe, and renew my eſtate. May, Lord, though thou ſuffer mee to deſcend into the graue, as thou didſt Lazarus, thou canſt raiſe me againe, if thou thinke it expedient. Though thou ſuffer mee to be killed, as thou didſt John Baptiſt,

thou canſt reuiue me againe in thine eternall kingdome. So mighty art thou and mercifull, that what thou wilt, thou canſt. Thy care is great of thy children, thy wiſdome infinit, and thy prouidence paſt finding out: for when thy children ſeeme weake, then are they ſtrong: when they ſeeme poore, then are they rich: when they ſeeme to bee moſt deepely diſtreſſed, then are they moſt inwardly comforted by thee: and when men thinke them vtterly ouerthrowen, then ſtand they moſt ſtrongly by thee: yea, when they ſeeme to be ouerwhelmed with miſeries, and when there appeareth no helpe, then taſte they moſt ſweetly of thy mercies, then are they moſt readily relieued by thee. Oh happy are they that reſt vnder the ſhadow of thy gracious wings: there is the ſafe caſtle and refuge, where no euill can annoy them. Oh ſhroud mee therewith, and let thy mercies compaſſe me about for euermore: ſo, howſoeuer I ſhall bee oppreſſed, I ſhall be thine. Though the world caſt me off as ſcum and filth of the earth, yet I ſhall bee thine: though I want all worldly and humaine comfort, I am thine: though I be poore, I am thine: though I bee ſicke, I am thine: in whatſoeuer miſerie and affliction I am, I am thine. Therefore (deare Father) I will not be diſmaied, I will not deſpaire, though I be throwen downe in the eies of men, for thou canſt raiſe mee vp: therefore

will

will I reſt and relie vpon thy prouidence for euermore. And ſith thou art my keeper, ſith thou art my defence, ſith thou thy ſelfe art the holder vp of my head, of what ſhall I be afraid? Thou neuer faileſt to helpe when moſt need is, therefore ſhew thy ſelfe louing vnto me, as thou art truly louing: ſhew thy ſelfe ready and powerfull in relieuing me, as thou art full of mercy and power, that when I am lifted vp againe, mine enemies and ſuch as thinke thou haſt vtterly forſaken mee, may ſee thy mighty working in my deliuery, and thereby acknowledge, that it is thou onely that makeſt all men come vnto thee, to dwell ſecure: ſo ſhall the whole world know that thou art the God of ſaluation to all that ſeeke thee. Heare this (oh Father) and regard it for thy deare ſonnes ſake Chriſt Jeſus. Amen.

O Lord increaſe my faith.

Another comfortable Praier, whereby the diſtreſſed man may comfort himſelfe in his miſeries.

OH Lord God almightie, my louing and mercifull Father, now I haue taſted of the ſweetneſſe of thy conſolation, by the inward working of thy bleſſed Spirit, I can not but by a continuall Petitioner vnto thy

ſacred Maieſty for continuall ſupply of thy comforts: for of my ſelfe (alas) I am moſt miſerable: there is no part of my body but is polluted with ſinne: and by reaſon thereof, hardly beſet with many croſſes, ready (without thou in thy loue ſuppoꝛt mee) preſently to fall into new dangers. Therefore (good Father) ſanctifie mee, that I may bee prepared continually to flie vnto thee: ſanctifie me within and without, mortifie in me all ſinfull and corrupt affections, take from mee all impediments that hinder mee from comming wholly vnto thee, create in me a new ſpirit, a new heart, new affections, and new thoughts, and furniſh me with all ſpirituall graces, with all godly qualities, and breake downe the hindring wall of naturall reaſon, which often letteth mee from comming vnto thee. Bleſſe the works of my hands, proſper mine indeuours, and guide mee in the pathes of righteouſneſſe for euermore. Turne thy louing countenace towards mee, and haue mercy vpon mee, for I am deſolate, diſtreſſed, and poore: looke vpon mine afflictions, and proſper my labours, bleſſe all my trauels, and giue me good and comfortable ſucceſſe in all mine enterpriſes. In the time of trouble ſuccour mee, in the time of my need relieue mee, and in the time of ſorrow comfort mee: and although heauineſſe, mourning, weeping, want, ſighing, and feare continue with mee:

for

for a night, oh Lord ſend me ioy, comfort, gladneſſe, plenty, and conſolation in the morning: and although father, mother, friends, kindsfolkes, and acquaintance forſake mee, flie from mee, leaue mee, and ſcorne me, be thou ready and willing (for thou art able) to take me and hold me vp: ſo ſhall I bee ſafe. Thou onely art my helper, oh turne all my mourning into ioy, feed mee with the hid treaſures of thy bleſſings: be vnto me a ſtrong rocke, whereon I may alwaies reſt: be vnto me an houſe of defence, wherein I may dwell in ſafety. Oh ſee and behold my trouble. conſider and eaſe my griefes: ſhut not vp thy compaſſion from mee, but open thine hand, and repleniſh mee with thy bleſſings plentifully. Thou diddeſt from the beginning decree to doe good vnto them that truſt in thee, and thou haſt alwaies performed it to our forefathers of old. Dauid, Joſeph, Daniel, and infinite others haue aſked, and obtained thy ſweete deliuerance: by whoſe examples I can not but likewiſe come vnto thee, knowing this, that thy loue is not leſſened, nor thy power diminiſhed. Why then ſhould I doubt of thy mercies, if I faithfully beleeue? I beleeue, Lord helpe mine vnbeleefe, and let me taſte of thy goodnes, how ſweet, how amiable, how comfortable and helpfull thou art, that I may alſo ſay, Though many bee the troubles of the righteous, thou deliuereſt them out of

all. Thou deliuereſt the ſoules of thy ſeruants: and none that truſteth in thee ſhall periſh. Thine eies are vpon them that feare thee, and thine eares open vnto their crie. With thee (oh Lord) is the well of life, and thou giueſt the poore plenteouſly of thy pleaſures to drinke. Deare Father, it comforteth me to remember the ſweetneſſe of thy loue: the experience which I haue of thy mercies, of thy prouidence, of thy willingneſſe and readineſſe to helpe, aſſureth me of thy releeſe in time conuenient, and cauſeth me inwardly to reioyce in my outwards afflictions, and with gladneſſe to ſing, That thy goodneſſe (oh Lord) endureth for euer: thy mercies (oh Lord) endure for euer: thy loue (oh Lord) endureth for euer: thy truth (oh Lord) endureth for euer. Thine hand (oh Lord) is mightie to ſaue, and thy prouidence paſſeth all mens finding out. When I haue been in deepeſt diſtreſſe, thou haſt comforted and releeued mee: I neuer came vnto thee, and haue beene reiected: neuer hath my complaint been put backe, but moſt louingly heard, and my petitions moſt readily granted: whereby (good Father) I ſee that I need not to bee diſcomforted at my miſeries: for mine aide is of thee, my comfort in thee, and all my ioy and releeſe commeth from thee: deale with mee in all things as thou wilt: thou only knoweſt what is fitteſt for mee, plenty or pe-

nury,

nury, wealth or want, sicknes or healthy friends or enemies: therefore not as I will, but as thou wilt, in thy hands I rest: giue me not ouer, leaue me not for euer destitute, but as by thy hand I haue beene corrected, so by thy hand let mee receiue consolation againe, for the merits of thy deare sonne Iesus Christ. Amen.

O thy Lord increase my faith.

Hope. Now Pensiue man, how standeth it with thee? Thou hast had a good scope to conferre with God: and no doubt but thou hast receiued by it no small consolation: I pray thee let mee vnderstand how thou conceiuest of the trust in God, and what comfort thou couldest yeeld to others, if they wanted thy counsell in the like distresse.

Pens. Truly I finde, that we can not be so ready to come vnto God, but he is as ready to meet our petitions, and in a most fatherly louing maner he embraceth vs, and gratiously accepteth of our humble desires: and I see that the iust men haue not onely not cause to faint vnder the burden of their miseries, but they may thereby gather vnto themselues continually more and more strength, through the benefit of Gods continuall inward comfort: and they are lifted vp, and stand like the stately and beautifull Palme tree, yea, like the lofty Cedars of Lebanon, which rot-

The iust need not to feare their afflictions.

temesse

tennesſe and age can neuer conſume: though very many ſtormes and tempeſts do aſſaile them, they continue like goodly faire trees, planted neere the ſweet water-ſtreames, which being watered with continuall moiſtneſſe, are alwayes greene, and bring forth fruite in due ſeaſon: and howſoeuer they ſeeme to the world, ſometime to be, as it were, withered, and whatſoeuer men thinke of their eſtates, yet ſhall they proſper in their wayes, and all things, euen their aduerſities, their bitter afflictions, and miſerable calamities, ſhall all turne to their bliſſe and perpetuall commoditie: as the bondage and cruel ſlauery, which the Egyptians layed vpon the children of Iſrael to keepe them low, tended more and more to their ſtrength, and enabling of them to vndergo all their burdens: So did the impriſonment of Joſeph, not onely not hinder his happineſſe, but was, as it were, the very way, to his high preferment. The like may be ſayd of Dauid, the more he was perſecuted of Saul, the neerer he grew to his glorie. Who then will not willingly and without grudging vndergoe the heauie burdens of worldly euill, ſith it bringeth in the end ſo large a portion of ſurpaſſing comforts? Wherefore ſith it falleth out, that it muſt be my portion to be thus viſited with the afflictions of this life, I will embrace it, in hope that one day it may be ſayd of me, as it was of Dauid, being deliuered from

The affliction that the wicked lay vpon the godly, doth not only not weaken, but ſtrēgthen them.

from diſtreſſe, This miſerable man was heard when hee called vpon the Lord, who deliuered him out of all his miſeries. May not the like bee ſaid, when the poore Penſiue man ſhall be renewed in his eſtate, and freed from this thrall, That the Lord hath heard him, and deliuered him out of all his troubles? Infinite are the examples of the louing preſence of the Lord with his children, when they ſeeme vtterly confounded: and for my comfort and the comfort of others, becauſe it was thy pleaſure to heare what I could ſay therin, I will call to minde ſome ſpeciall fauors that this louing God hath ſhewed towards our godly fathers, that it may appeare, how, though they were moſt godly, yet were they not without their trials and bitter croſſes laid vpon them, both by the world and Satan: but God that neuer faileth the faithfull, came alwaies in a time accepted, ſo that no euill could annoy them: he forgiueth ſinners repentant, as appeareth by Paul, Peter, and Mary Magdalene: he feedeth and releeueth the poore truly calling vpon him, as he did Heliah in the wilderneſſe: hee increaſeth the ſtocke and ſtore of his children, as hee did the oile and meale of the widdow of Sareptah: hee bringeth his children out of captiuity and priſon, as hee did Joſeph: hee deliuereth his from moſt deepe dangers, as he did the Prophet Daniel out of the lions denne, and the three

The Lord releeueth all the faithfull.

three children out of the fire: hee healeth the diſeaſed, as hee did Hezekiah, adding vnto their life many yeeres, if hee ſee it expedient, as he did fifteene yeeres vnto Hezekiahs daies: yea, his hand is outſtretched in his mercies manifold, to ſaue, defend, protect, comfort and releeue his: though for a moment, as he himſelfe ſaith, in his anger, he hideth his face, yet with euerlaſting mercy he hath compaſſion againe: he is rich in mercy ouer all that call vpon his name: therefore will I alwaies call on him. For ſo did Dauid, that choſen of the Lord, who was comforted inwardly, when hee outwardly complained, and ſaid: In the time of my trouble I ſought the Lord, my ſore ran, and ceaſed not: in the night my ſoule refuſed comfort. May, hee complaineth farther: I did thinke vpon GOD (ſaid he) and was troubled, I praied, and yet was my ſoule full of heauineſſe. In all which he yet retained an inward moſt ſweet contentation, through a liuely hope, wich gaue ſuch ſweet ſucceſſe vnto his praiers, that at length hee brake out after another maner, ſaying: I haue ſought the Lord, and he hath accompliſhed my deſire, & deliuered me out of all my troubles. This God, euen Dauids God, is my God, and the God of al that relie faithfully on him: in him will I alwaies truſt, though all things ſeeme to threaten my miſery, though I ſeeme, as it were, for a time forſaken of him. And though no helpe appeare, though

The children of GOD muſt not deſpaire, though they cry, and yet linger in miſerie.

though heauen and earth seeme to denie me things necessary, I know that he that is called Iehouah, he that is Emanuel, God with vs, he will in a time accepted administer vnto me new ioies, and giue me the occasion of a new song, by ridding mee out of all my dangers. And I am assured, that my expectation will not faile mee, but that it will one day come to passe, that these miseries shall haue an end, and then I shall haue perpetuall ioy.

Hope. But, by the way, I must aduertise thee of one point, which thou must labour to cleere thee of: for whilest thou remainest polluted with sinne, neither can thy good speeches auaile any thing, neither thy praiers profit thee: for sinne is the root from whence springeth all afflictions, all crosses, all calamities, and miseries inward and outward: and therefore before all other things seeke to remoue that, that thou maiest the more cleerely perceiue how to seeke other things at the hands of GOD, who heareth not sinners. Therefore acknowledge and confesse thy sinnes, craue pardon, be truely penitent, and then fall downe before him in hearty praier, and hee will heare thee, and grant thy requests.

All outward faire shewes can not preuaile, if sinne remaine within.

Pens. Then I trust by degrees I shall come to such perfection by your good counsell, as shall at length bring me to the hauen of true tranquillitie, within and without. And therefore will I repaire

paire vnto my God, acknowledging mine imperfections, and craue at his hands pardon and forgiueneſſe of all that I haue done amiſſe.

A Prayer, wherein the Penſiue man acknowledgeth his ſinnes, and craueth pardon for the ſame.

O My Lord, the very ſearcher of the hearts of all men, whoſe diuine eye pierceth the reines, and findeth out all the wickednesſe that is in vs: and though thou finde vs foule and filthily polluted with iniquity, doeſt not preſently enter into iudgement, but ſpareſt vs, to the end that thy patience and forbearing may draw vs to amendment of our filthy ſinnes. Therefore, my good God and louing Father in Jeſus Chriſt, I can not but openly acknowledge vnto thy Maieſty my corruptions, not onely had and traduced from the fall of our firſt parents, but by the ſinnes alſo which I dayly doe commit, euen mine actuall ſinnes, which proceed from mine owne corrupt and filthy conuerſation, wherein we continually wallow, the moſt of vs, without ſenſe or feeling, many of vs, with greedineſſe, and all of vs, with continuall neglect of our duties in our ſeuerall callings, whereby we dayly pull downe vpon vs farre more weight of thy iudgements than

than we are able to beare. And I ſillie wretch, whoſe heart is fraught with vanities, doe heere appeale vnto the throne of thy Mercie, not excuſing my ſelfe of euill, but accuſing my ſelfe of notorious wickednesſe, which, I acknowledge, plucketh mee downe euen to hell, and that deſeruedly. But (good Father) thou that aboundeſt in mercy, let it pleaſe thee, I humbly pray thee, to forgiue my ſinnes, to pardon my tranſgreſſions, and to ſealon my heart from aboue, that I may daily more and more feele my wants, and call to thee continually for ſupply; that I may finde my weakeneſſe, and crie to thee for ſtrength, that I may ſee into my ſinnes, and ſeeke to thee for pardon and forgiueneſſe: for vnleſſe it pleaſe thee (my gratious Father) to grant me pardon and reliefe in my diſtreſſes, it can not bee but that I muſt die and periſh euerlaſtingly: for the leaſt of my wants doth carry in it ſelfe a great weight of iudgement: and although my weakeneſſe ſeeme little, yet ſtand I thereby in dayly danger of vtter confuſion. And through my ſmalleſt ſinnes, how ſlender account ſoeuer I make of them, I am preſſed downe euen to the helles. Such (deare Father) is the eſtate of all mankinde, as of themſelues: therefore vnleſſe I would run headlong into deſtruction, I muſt flie vnto thy throne of Mercie, where there is mercie laid vp in ſtore for all that call vpon thee in faith.

C. 10

faith. I beseech thee therefore (good Father) pardon my hidden and secret sinnes, and lay not my knowen sinnes, which are many in number, at any time vnto my charge: but bathe mee rather in the blood of thy sonne Iesus Christ, that I being thoroughly cleansed from my filthinesse, may bee presented vnto thy Maiestie as a new creature, and regenerate in Iesus Christ, clothed with his white and vnspotted robe of righteousnesse, that I may be freely receiued into thy fauour, discharged from all the iudgements pronounced against sinne. And, louing Father, for my further comfort continue in me not onely a detestation of my sinnes past, and a continuall sorrow, for that I haue so highly offended thee, my gracious God and louing Father, but also a longing desire to take and hold on a new course of life before thee, neuer yeelding again to fashion my selfe like vnto this vaine and wicked world, but that I may be changed by the renning of my minde, and may learne to put on the new man, which is created in holinesse according to the image of him that made him: that so I shaking off the former lusts of mine ignorance, may striue still after the marke which thou hast set before vs to aime at, euen the crowne of euerlasting blessednesse. And in the meane time, while I must wrestle thorow this euill world, assist mee with thy grace, and let thy fauour guard me, and thine out-

outſtretched right hand defend mee from the perils wherewith I am beſet, that I inioying the bleſſed tranquility of a ſound and vnſpotted conſcience, may be partaker alſo of the things in the courſe of this mortall life, which are neceſſarie for the preſeruation and maintenance thereof, and after this life ended, I may enioy the moſt happy life that ſhall be for euer.

O Lord increaſe my faith.

Hope. I perceiue thou haſt bewraied thy ſinnes vnto God, thou haſt carefully laid downe thine imperfections before him, and haſt beene an earneſt ſuter vnto him for pardon and forgiueneſſe, wherein thou haſt ſhewed thy ſelfe willing to walke the whole courſe of euerlaſting happineſſe. Doubtleſſe it is the nature of that good God, that louing and merciful Father, to receiue al that truly repent and come to him, hee imbraceth them, and moſt louingly accepteth of their humiliation, and hee will keepe thee vnder his wings, hee will cheriſh thee and feed thee with the moſt comfortable and ſweet bread of life: alwaies prouided, that he muſt finde thee conſtant in thy repentance, without diſſimulation. There muſt be a perſeuerance in well doing, thou muſt beware of backſliding, thou muſt not follow the Sow, to wallow in the durt againe, neither the Dogge, to turne to

God accepteth all that truly repent.

thine

thine old vomit againe: but thou muſt wholly giue thy ſelfe to the hearing, reading, and continuall exercise of the Word of God. Thou muſt labour for knowledge, and endeuour to practiſe it: thou muſt learne to apprehend euerie vertue, and bring forth the fruits of them: thou muſt mortifie in thee euery vice, and euery ſhew of them: thou muſt looke into the Law of the Lord, wherein thou ſhalt learn how to liue anſwerable to a perfect life: and being thus attired with theſe ſpirituall and glorious ornaments, thou in thy pouertie ſhalt ſhine more gloriouſly in the eyes of thy heauenly Father, than all the golden & glittering ſhewes of the rich do in the eyes of weake worldlings.

Penſ. I haue of late endeuoured in this manner to reforme my ſelfe, but as yet I haue not attained vnto ſo ſincere a perfection: but, I thanke my God, there doth dayly grow more and more miſlike of my ſinnes, and more deſire to follow ſincere righteouſneſſe: and I truſt, by Gods aſſiſtance, and mine owne continual endeuour and practiſe, it will appeare, that I haue profited by your counſell.

Hope. It is well, ſo it be ſimply intended, for then will God giue a bleſſing thereunto: ſo that thou ſhalt at length become abſolute, and a perfect man. But there is one thing more for thee to learne, without which yet all theſe things are vnperfect, namely, Faith, the

Without Faith, all other things are vaine.

the excellencie whereof is ſurpaſſing precious, wherewith thou muſt of neceſſitie be endued to become a perfect man: and, if thou wilt giue eare, I will briefly ſhew thee what it is, and how it worketh. Paul to the Hebrewes, the eleuenth chapter, defineth Faith in this ſort: Faith (ſaith hee) is the ground of things that are hoped for, and the euidence of things which are not ſeene. This is a ſpeciall iewell, and happy is the man that hath it but in quantitie comparable to a graine of muſtard ſeed. It is the ground of things hoped for. As if it were ſayd, Whatſoeuer croſſe or calamitie vexeth thee, if thou hopeſt for releaſe and eaſe, thou muſt ground it vpon Faith: otherwiſe thy hope is no hope. It is the euidence of things not ſeene: the patefaction or laying open, as it were, of the verie thing (though farre from ſight) which is expected and longed for in hope: the thing hoped for, thorow it, is, as it were, enidently ſeene and laid before our eies. Thou mayſt vpon this ground build ſo certaine a foundation of hope of the ioyes to come, as if thou wert preſently ſetled in heauen it ſelfe with Chriſt: it is the aſſurance which we haue indeed of all our comforts in the promiſes of God: and whenſoeuer we lay this euidence before the celeſtiall Iudge by our prayers (for therein it appeareth to be, or not to be) he cannot but allow it ſo current, lawfull and effectuall, as whatſoeuer we aſke, though

The definition of Faith.

though we ſee nothing to anſwer that hope, yet we may aſſure our ſelues, that we ſhall obtaine our deſires, in ſuch ſort, and in ſuch time, as is moſt fit for our neceſſities: inſomuch as we may be bold to ſay, We are already partakers of that we looke for, before it come: becauſe comming it will come, and our faith which is the ground and the euidence of the things hoped for, ſhall not be in vaine. And therefore in what danger ſoeuer we are, we muſt open this euidence, euen our faith, vnto the Almightie in humble ſute, that as his promiſes are manifold for the reliefe of his children, and his meanes infinite, ſo hee will accept of our faith, wherein wee ſtand aſſured, that hee is God all-ſufficient, full of mercy, able and willing to grant what wee aſke.

Faith muſt be without diſſimulation.

How infidelitie is deſcried.

And firſt thou muſt conſider, that there is no diſſembling with God, neither canſt thou brag of this rare iewell, and yet bring forth the fruits of infidelitie, which then appeareth when thou ſhewest thy ſelfe impatient at the chaſtiſements and corrections of the Lord, and when thou grudgeſt to ſtay the Lords leaſure for helpe, and when leauing the meanes commanded by God, thou runneſt to worldly and forbidden meanes. Theſe things canſt not thou ſhroud nor cloake vnder any colour or pretence, for he that ſearcheth the heart, findeth out our diſſimulation, hee found out Ananias and Saphira, in their hypocriſie,

pocriſie, and gaue them the reward of death, becauſe they would ſeeme to haue faith, and diſſembled. Learne of the good King Hezekiah, whoſe ſucceſſe of his faith was ſuch, as it effected what he deſired: namely, in his ſickeneſſe recouered his health, and had fifteene yeeres added vnto his life, after the Lord by his Prophet had ſaid he ſhould die. This is a comfortable example, fit to bee applied to thy caſe, who art deeply diſeaſed within with ſinnes, and without with croſſes, wherein if thou ſeeke the Lord in this liuely and working faith, hee will offer himſelfe vnto thee, and make thee ſee the iſſue of thy hope, euen deliuery out of all thy troubles. The praiers of the faithfull are moſt effectuall: for thereby God vttereth himſelfe to be a God of great compaſſion, and exceeding in mercie towards all beleeuers, and at an inſtant he heareth, and in his good time granteth our deſires, as is ſeene in this example of Hezekiah, whoſe praier no ſooner iſſued out of his mouth, but the petition was granted, the Lords mercie came to meet (as it were) the kings miſeries: whereby thou mayeſt learne, that the faithfull ſoule being in diſtreſſe hath God as preſent as if heauen and earth were conioyned. There is no diſtance of place or proceſſe of time that can preuent God to perfoorme his will in a moment of time: but where praier is, and faith the ground of it, there is

The reward of diſſembling faith.

the presence of God, who giueth presently, or delaieth for a time, according to his will, alwaies for the best for the faithfull petitioner. God delayed to grant Dauids request a long time, suffering him to continue in banishment, and in the wildernesse, vntill hee was weary, crying, yet at the last, in an acceptable time hee deliuered him, and made him king. So Ioseph made long suite vnto the Lord, being in prison, and no doubt the Lord heard him, yet in two yeeres he gaue him not his liberty: but when the time was come wherein occasion was administred of his aduancement, hee then not only gaue him freedome, but also made him Viceroy, (as it were) of all Egypt. Thus doth God often trie the faith of his, whether it be sound or not: and after proofe thereof, then it hath the reward. I might shew infinite examples of the force of faith, how it stopped the Lions mouthes, how it qualified the power of fire, and how it gaue Dauid victorie ouer Goliah: but these shall suffice. And sith that faith and humble prayer are so effectuall, rest not thou dissolute and careless to seeke it, aske it of the Lord, and he will giue it thee abundantly: so shalt thou thereby bee able to performe mighty things in thy weakenesse. The examples in Scriptures are common, they are infinite, which may confirme thy faith: seeke therefore the Scriptures, the sweet Manna of thy soule, they will

God trieth the faith of his by long affliction, whether it be solid or not.

will ſhew thee the admirable things which haue beene wrought by liuely faith. And aſſure thy ſelfe, that this GOD, who hath done woonderfull things, will be preſent alſo at thy prayers, he will bring ſuch things to paſſe for thee, as ſhall be marueilous to the eyes of men. Now ſith this excellent, ſweet, and ſurpaſſing iewell is the gift of God, and ſith hee giueth all his rich bleſſings for nought, feare not to frame thy prayers vnto him in all humble obedience, and go freely to the throne of his grace, and he will giue thee at large what thou deſireſt.

An effectuall prayer for faith and ableneſſe to pray.

O My moſt gracious God and louing Father, I thy vnwoorthie creature, ignorant of all good things, vnprofitable, and vnfit to ſerue thee, by reaſon of my corruptions, doe yeeld vnto thee all humble thanks, that thou doeſt vouchſafe to affoord me acceſſe to the throne of thy mercie, in Chriſt, where all wiſedome, aid, comfort, and conſolation aboundeth, and from whence all good gifts and graces moſt frankly flow vnto thy children: I, a ſinner, in regard that there is in me no ſtrength to ſtand, nor wiſedome to walke, nor faith to frame mine affections according to thy will, do heartily craue ſupply of theſe good gifts at

thy hands. Grant me (good Father) thy holy ſpirit, which being inſpired into me, and inueſted in me, by thy diuine power, may worke in me ſuch effects as are fit for the ſtrengthening of my weake vnderſtanding, and for the increaſing of faith, and reuiuing of the inner man, which being ſhaped in holineſſe, ſhall become a fit member of thy Church, wherein are comprehended all thoſe that ſhall be ſaued. Good Father, ſanctifie me within and without, purifie mine affections, and let me be made holy in all my proceedings, direct me to call vpon thee aright, and ſhape in mee a ſound courſe of life, let faith vnfained be the ground of all my deſires, that through faith I may haue patience in all my troubles and croſſes, that I may be thereby renewed dayly, in a liuely hope of gracious deliuerie whenſoeuer I am touched with any calamitie. Good Father, baniſh all vnbeleefe in mee, and make mee thereby faithfull, that by thy diuine working I may be able to conceiue aright, ſpeake aright, pray aright, and walke aright. Thy learne me, and I ſhall be learned: teach mee, and I will vnderſtand and do thy will: and neither ſhall proſperitie puffe mee vp, nor calamitie caſt mee downe: ſinne ſhall not diſmay me, neither ſhall any euill make me afraid: I will walke in thy feare all my dayes, and I ſhall patiently abide thy leaſure in all things. If thou vouchſafe to

grant mee this rich bleſſing of a liuely faith, then ſhall I want nothing in pouertie, then ſhall I be comforted in all diſtreſſes, and be ſafe in all dangers. O h happy man, that is ſo farre in thy fauour, that obteineth this bleſſing at thy hands: happy in this vnhappy life, and moſt happy in regard of future moſt happy eternall life. Without this (O good Father) who more vnhappie than wretched I? who want all comfort inward and outward, who am of my ſelfe poore, ſinfull, corrupt, vaine, caſt downe, and beſet with infinite euils: from which (alas) man can not redeeme me, man can not eaſe me, man can not any way recomfort me. Therefor I flie vnto thee, my all-ſufficient and truely helping God: Father, pitifull to thy perplexed children, to thee I flie, and will not faint, for I beleeue thy promiſes, Lord helpe mine vnbeleefe: thou art the cauſe and abſolute perfection of my life, the preſeruer of my ſoule, the abſolute good that I ſeeke, the euerlaſting and only good, from whom, as from the liuely ſpring, floweth whatſoeuer good is, either for ſoule or bodie: make perfect therefore in me this good gift, increaſe it in me more and more dayly, that I applying the ſame in humble prayers to thy diuine Maieſtie, both for corporall and ſpirituall releefe, may be continually heard, according to the multitude of thy mercies: and ſo reſting therein vn-

der the ſhadow of thy ſacred wings, may be ſafe and ſecure in all my miſeries. Good Lord, I commend mine eſtate vnto thee in all pattence, humbly beſeeching thee, that in thy good time I may reape the fruits of a liuely confidence in thee, namely, what in this life is expedient for the preſeruation and maintenance thereof, and after this life, the abſolute and conſummate end thereof, eternall ſaluation in Jeſus Chriſt.

O Lord increaſe my faith.

Hope. It ſeemeth that thou haſt taken good holde of the promiſes of God by faith, which thou mayſt apply to thy comfort in all thy calamities, and what thou findeſt moſt eſpecially to touch thee, thou haſt now time and fit opportunitie to lay it before the Lord in humble prayer: and as in all thy diſcourſes it hath appeared, that pouertie is the principall euill that oppreſſeth thee, and a hard eſtate the cruelleſt enemie that vexeth thee, thou mayeſt now call to minde what is to be done in this miſerie, and how thou mayeſt againe haue inward comfort in thy outward aduerſitie.

Penſ. Indeed, by that which I haue conſidered before, I am fully aſſured, that the only defence wherein doth conſiſt ſureſt ſecuritie, is the firme truſt and confidence that our louing GOD vouch-

vouchſaſeth vs to haue in him: and the thiefeſt grounds of our faith in him, is his promiſes, wherein he ſaith, That he wil releeue vs, and deliuer vs from all the euils that beſet vs. So doth Dauid affirme, teaching vs alſo that are afflicted, to walke in hope, where he ſaith, Whoſo putteth himſelfe, and ſhroudeth him vnder the guard and protection of the Moſt high, no euill ſhall come neere his dwelling place. But what ſhall I gather heerby? Becauſe many euils come nere me and my dwelling, becauſe I am beſet with many miſeries, ſhall I thinke that I am out of the protection of my God? God forbid: for this I conſider, though this pinching eſtate of mine, this poore portion which I poſſeſſe in this life, lie heauily vpon me, yet I fully aſſure mee, that this hard meaſure of worldlie comforts proceedeth of my ſinnes, (as I haue often ſaid) and the louing God, whom I haue offended, ſendeth mee this poore eſtate, not as a iudgement, but as a fatherly louing correction: for there is none whom he loueth, but he chaſtiſeth in the world, that they be not condemned with the world. And therefore, though the burden of mine eſtate be heauy, yet I cherefully accept of it, for that thereby I become the more like my Chriſt and Sauiour, who was glorified through afflictions, and through many tribulations muſt I enter into his kingdome: and it is no more than euery childe of GOD

The grounds of faith are the promiſes of God.

must looke for. And therefore, because it should not come vnawares to any, Christ himselfe saith to his Disciples, and in them to mee and all other his children, In the world you shall sustaine affliction. It is (as it were) laid downe as a maxime, or a ground infallible, That all the children of God must bee afflicted, and all they that will liue godly in Iesus Christ must suffer crosses. It is certaine, That God chastiseth all that hee loueth, and whippeth euery childe whom he receiueth. See, heere is nothing but trouble, necessitie, pouerty, miserie, whipping, chastisements: all which are hard measure to flesh and blood. If there were no further hope, we were of all men most miserable, and therefore for our absolute comfort, it is said againe: If wee suffer with Christ, wee shall reigne with Christ. Heere is a comfort farre exceeding the discomfort of my pouerty: and this reward of trouble is such and so glorious sweet and comfortable, that all that I can sustaine, can no way counteruaile the least of the ioies to come: for wee shall reigne with Christ. What greater glory can there be, than to reigne with God, to be partaker of his Kindome, and to enioy with him the surpassing consolation that there aboundeth? And if Christ himselfe could not enter into this Kingdome, but by these afflictions, shall I thinke my selfe worthie to be freed from them? If he were poore,

We are made like to Christ by afflictions.

All our miseries can not deserue the least of the heauenly ioyes.

and

and had not a houſe to put his head in, ſhall I grudge though I want? I am a miſerable ſlaue, a poore ſeruant, who in reaſon can not challenge priuiledge aboue my Lord and Maſter. All muſt drinke of Chriſts cup, that will taſte of his glorie. Pouerty alſo is neceſſary for diſcipline, as the Wiſe man ſaith: Affliction giueth vnderſtanding, and the rod bringeth wiſdome. Therefore I may ſay with Dauid, It is good for me (Lord) that I haue beene made poore. When affliction is at hand, men ſeeke the Lord, and when he chaſtiſeth them, they call vpon him. But heauie is the burden of pouertie: for the Wiſe man ſayth, A poore man is hated euen of his owne neighbours. And ſurely, experience teacheth as much: for a poore man is in no wiſe regarded, neither for counſel nor ſociety, be he neuer ſo wiſe or honeſt, vnleſſe it be with the poore: he is inuited to no mans table, he is reckened but as an off-ſcowring of men, ſcorned of all: and as the Wiſe man ſayth, The poore ſpeaketh euen in humilitie, he prayeth the rich, but he looketh haughtily, and anſwereth rigorouſly and ſcornefully. Godly Dauid had experience hereof: for when he was in diſgrace, when hee was brought lowe, when hee was depriued of his former credit and countenance, when his eſtate was altered, and Saul the king became his enemie, his friends forſooke him by flocks, and fell from him euery day, his acquaintance ſtood afarre off, and his familiars

The poor are not regarded for companie or counſell.

familiars would not knowe him, they that were dayly at his table diſdained him, and became his moſt cruell enemies, clapping their hands at his pouertie and miſerie, ſaying, There, there, ſo would we haue it. Iob taſted the like deeply. Lazarus, what enterteinment hee had in the woꝛld, is manifeſted in the Goſpell. And Chꝛiſt was ſcoꝛned by reaſon of his pouertie, and was called Carpenters ſonne, eſteemed ſo baſe, that hee was thought vnwoꝛthy the companie of the pꝛoud Scribes and Phariſies. Shall I thinke it theꝛefoꝛe a hard matter to ſuſteine pouertie, which ſo many godly haue embꝛaced willingly? It was parcell of that cup which our Sauiuour began to pꝛ: foꝛ hee had no dwelling place, hee had no houſe to hide himſelfe in: Lo, a pooꝛe man in ſhew, but beholde, he was Loꝛd of all. Yet this pooꝛe eſtate of Chꝛiſt terrified the rich man, and made him retire, when hee ſeemed willing to follow Chꝛiſt. No doubt, but a pooꝛe eſtate is a miſerable croſſe, yet many of our godly fatheꝛs haue beene theꝛewith touched, and yet in the end highly inriched. Faithfull Iacob was pooꝛe, and thought it a bleſſing of great comfoꝛt, to haue bꝛead and clothing, and that, he only craued of God, who heard him and made him rich, wheꝛein hee himſelfe gloꝛied in pꝛaiſing God, ſaying: I came ouer this Joꝛdan, with my ſtaffe only, a pooꝛe man, but I returne with

Pouerty a miſerable croſſe.

with mighty riches. Joseph was sold a miserable poore slaue into Egypt, where he continued two yeeres in most poore estate a prisoner, but the Lord raised him to riches and honour. Dauid was not rich, when hee kept his fathers sheepe, yet God made him King of Israel. Elias was forced to begge bread and water of the widdow of Sareptah, yet God by his prouidence gaue him food by a rauen; to teach vs, that hee can make the most cruell and hard hearted to giue succor vnto his. These examples moue mee to thinke, that if Gods deare children were poore, and after inriched, hee will giue me sufficient or a contented mind: God will not alwaies hold his hand fast, not regarding the poore estate of his children: he will in a time conuenient giue what is sufficient. And for my comfort, I will not let slip out of my memory, and dayly meditation, the sweet lesson that Tobit taught his sonne, saying, Feare not, my sonne, for that wee are made poore, for thou hast many things, if thou feare God, and flie from sinne, and doe the things which are acceptable to him. And Dauid confirmeth this, saying, The poore, trusting in God, shall not alwaies be forgotten, neither shall the hope of them that are oppressed faile for euer. The Lord indeed hath taken vpon himselfe to defend, preserue, maintaine, releeue, and sustaine the poore that trust in him, yea, he heareth their desires, and, comforteth their hearts,

A Rauen bringeth foode to Eliah.

We haue many things, if we feare God, and flie sinne.

and ſpeaketh thus of his owne readineſſe to helpe the poore, Now for the oppreſſion of the needie, and the ſighs of the poore, I will vp (ſaith he) and will ſet them at libertie from thoſe that oppreſſe them. He maketh the poore that go forth mourning, to returne with plentiful ſheaues. This is hee that relieueth the poore with bread, that maketh the barren and drie land fat and fertile. This is hee that bleſſeth the poore and needie with the flowre of wheate, and feedeth the hungrie with good things: he neither faileth nor forſaketh the poore. Great are the comforts which I gather by the ſweet experience of Gods continuall preſence.

The rich & poore haue one mother, the earth.

Now, to make ſome ſmall reſemblance betweene ſuch as are called poore, and ſuch as are called rich, were not much from the matter. Common experience teacheth euery man, that they haue all one and the ſame mother, the earth: from whoſe bowels commeth as well the poore as the rich, and the begger as the king, and bring like riches into the world with them, verie nakednesſe, though ſhe ſeeme prodigall to ſome, in giuing them largelie the things which are in her, and againe, ſhe ſeemeth to hold faſt her hand, and affoordeth little to others, and therein ſeemeth a partiall mother, that maketh ſuch difference of her children, that ſome ſhe ſets aloft, ſome ſhe keeps miſerable low: ſo that hence it commeth

that

that ſome are called poore, ſome rich, and yet both yeeld like riches backe againe vnto her: the poore repayes her with as large a requitall as the moſt rich, a naked carcaſe only. What great glory is there then in wealth more than in want? only the vſe of a little weight of wealthie things, which are alſo as vncertaine as life it ſelfe, for they go and come, they increaſe and diminiſh, as the high Giuer will: and yet ſuch is the peeuiſh glorie that the wealthie haue of the vſe of that which is none of theirs, as if they would carrie it to the graue with them, they would there build Tabernacles for them and their flatterers: but they ſuddenly leaue it all with griefe, without conſideration of the account which they are to make of their ſtewardſhip. Alas, if they be but ſtewards of theſe mountaines of wealth, of thoſe millions of golde and ſiluer, and that they be vnder checke of an higher and it, they are in worſe caſe than ſuch as are accounted poore, for they indanger themſelues and their ſoules, if they come ſhort in their reckening, or haue not diſpoſed all things as the Lord, the owner of theſe things, hath willed them. And how hard a thing it is, to be able, at that generall reckening to make ſuch an account as may deſerue acquittance, Chriſt himſelfe hath foreſhewed: It is as poſſible (ſayth he) for a Camel to go thorow the eie of a needle, as for a rich man to enter into heauen.

The vſe of a little wealth, & the want of the vſe maketh the difference betweene the poore & the rich.

The richeſt is but ſteward of that he hath, why ſhould he then bee accounted rich.

heauen: and therefore crieth bitterly against them, Woe vnto you rich, for you haue your conſolation heere. But of the poore of the world hee ſaith by Iames, 2. 5. Hearken my beloued brethren, Hath not God choſen the poore of this world to bee rich in faith, and heires of the kingdome which he promiſed to them that loue him? If a man then regard the true riches, the godly poore in this life is the moſt rich, and worldly wealthy moſt poore and miſerable caitifs, becauſe their ioy is but for an houre, and their reward paine euerlaſting, if they diſpoſe not rightly of that which is put into their hands, which is hard. Againe, the poore, though to the world miſerable, yet their pouerty continueth but a moment, and their reward is with Chriſt euerlaſting. Theſe things duely conſidered, who will not imbrace a poore eſtate, to haue a heauenly kingdome? Therefore I will reſt vpon the good pleaſure of my louing God, and to him will I call in this my poore eſtate, that I may be releeued with the things neceſſary onely, as Iacob did, and will be therewith content.

Comfort for the poore.

A moſt ſweet prayer in a poore eſtate.

O My Lord God almightie, mercifull, powerfull, and full of wiſdome, what am I that I ſhould approch before thy Throne, being a wretch

wretch, formed and made of a little dust and filthie earth, whose beauty passeth suddenly to nothing, when it is most flourishing, and most pleasing it selfe: yea, such (oh Lord) is the variable estate of man, that being high, is suddenly cast downe, being rich, is suddenly made poore, he hath no certaine continuance of his prosperitie for an houre. What should then moue men to glory in such vncertaine securitie? Only he is secure that is vnder the shadow of thy sacred wings, protected by thy blessed arme, and releeued by thine vnsearchable prouidence. Wherefore (good Father) saith that I thy silly creature am thus cast downe, and made (as it were) a by-word among all that know me, in regard I am become very poore, and farre vnable to keepe way with the glorious in the world: I only flie vnto thee, as the most safe refuge, proppe and meane to support me in my low estate. Receiue me, and renew my decayes, succour mee and supplie my wants, enable mee to liue, and with comfort in a sound and vnspotted conscience to wade thorow this vale of distresse, with carefull and industrious trauell in my calling as I ought, wherin, if thou assist me not, I shall faint, if thou blesse me not, I shall not prosper, and if thou hold me not vp, I shall fall, and falling, I shall quickly perish. But on the contrary, if thou hold me vp, nothing shall cast me downe, but I shall

ſtand faſt, and ſhall not be moued. Without thee I ſhall reele to and fro, not knowing to whom to repaire in my poore eſtate, ignorant what courſe to take in my wants: I am deſtitute of all helps, all friendſhip faileth: to thee I flie, for with thee is fauour, and with thee is abundance of louing kindneſſe and mercie: I haue no Helias to pray vnto thee for the increaſe of ſtocke and ſtore: I haue no Ionathan to impart my griefes vnto, and who may giue me comfort by his faithfull counſell: I wander heere and there for ſuccour, but compaſſion is no where to be found in the earth: ſo that (gracious Lord) I am as a miſerable man, bereaued of all conſolation, depriued of all aide, on all ſides forſaken. And thus deſtitute (good Lord) I reſt. What wilt thou that I doe in this miſerable eſtate? Is thine anger, Lord, ſo highly inkindled, and thy louing kindneſſe ſo much abated, that thou ſeemeſt to refuſe to regard theſe things? I am thy creature, & wilt thou vtterly forſake me? Shall I find no more fauour at thy hands? Haſt thou forgotten to be helpefull to the poore that call on thee? Oh: where is that loue thou ſhewedſt to Heliah, when hee was in great miſerie in the wilderneſſe, wherein thou refreſhedſt him by meanes extraordinary, euen by a Rauen, that brought him food? Where is the loue thou ſhewedſt to Iacob, who in his pouertie begged at thy

hands

hands food and raiment, and obteined it with mightie riches? Gracious Father, where is this thy moſt ſweet comfort become? Is it ſhut vp only againſt me, poore wretch: and ſhall I taſte the ſweetneſſe of thy benignitie no more? Louing Father, thou canſt enlarge my portion, & nothing diminiſh thy ſtore: for there is none end of thy treaſures. The whole earth, and all the things within the ſame, are thine, and in thee to diſpoſe, and thou canſt command euery of thy creatures to ſerue for the releefe of thy children: thou canſt ſpeake the word, and what thou wilt is done: yea, Manna, the bread of heauen, came in ſhowers at thy word: Quailes, water out of the rocke, and what elſe ſoeuer might tend to comfort thy children, thou calledſt them, and they abounded: all things are to thee poſſible and eaſie, and all thy creatures are ſeruants vnto thy will: Siluer, golde, cattel, the fruits of the earth, and whatſoeuer is vnder or aboue the heauens, they obey thee, for the vſe of man: it is thou that pulleſt downe the proud and haughty, and who but thou, can exalt the poore, the humble, and the lowly in heart? what thou wilt, thou canſt doe, it is onely in thy power alone: thou feedeſt the hungry, and ſatiſfieſt the poore with things ſufficient. Lord, I am poore, helpe me: helpe me, for the helpe of man is both vaine and vncertaine: and therefore (good Father) I will

ſeeke thee for euer: yea, both early and late will I ſeeke thee: for thou art eaſie to be found, and neere to them that ſeeke thee. Thou waſt neere to Jacob when hee ſlept in the mountaine: thou waſt neere to Dauid when hee was in the wildernesſe of Ziph: thou waſt neere to Daniel when he was among the Lions: thou waſt neere to the Three children when they were in the fire: and thou waſt neere to Joſeph in the priſon: therefore whereſoeuer any of thy children ſeeke thee diligently, there they ſhall finde thee, in the temple, in the priſon, in their houſes, in the fields, nay in the moſt vncoth, ſtrange and deſolate places that are, euen there art thou alſo. Good Father, ſith therefore thou haſt alwaies beene ſo readie to protect and comfort all our godly fathers, I will not but truſt in thee, and in truſting in thee, I will ſeeke thee, and in ſeeking of thee, heare mee, and in hearing me, oh Lord ſuccour me, releeue me, and let mee no longer bee deſtitute of thine aſſiſtance, for I faint for want of thy preſence. Deare father, thou haſt promiſed neither to faile nor to forſake thy children: then I can not deſpaire of thy helpe. I aſſure my ſelfe thou wilt come in a time moſt acceptable for mee, and wilt ſupply all my wants, which are manifeſtly knowen to thee, and all things follow thy ſacred decree. Louing Father, I humbly ſubmit my ſelfe, my ſoule, and bodie, and all that thou

haſt

haſt giuen mee, to be diſpoſed at thy will: do thou what thou wilt, ſend helpe when thou wilt, and worke for me euen as thou wilt, and giue me a patient acceptance of my poore eſtate, that waiting thy leaſure, it may be inlarged as thou ſeeſt conuenient for me: and whether it be pouertie or riches, whether libertie or impriſonment, that thy wiſdome ſhall thinke meet to lay vpon me, be it as thou wilt, for it can not be but for the beſt: for thou art louing, merciſull, powerfull, and prouident, therefore will I feare nothing, but obediently attend thy will.

O Lord increaſe my faith.

Penſ. I thanke my GOD, through whoſe gracious goodneſſe my heart is greatly quieted, and my ſoule comforted: in mine extreame neceſſities I haue receiued moſt ſweet inward conſolation, by my conference with him who is moſt ready to heare. And now I will wait through faith, which is the euidence of things not ſeene, for the performance of that which I deſired of my God.

Hope. Thou muſt indeed wait with patience Gods good time: for vnleſſe thou be armed with patience, all the reſt of thy vertues will be altogether blemiſhed: and therefore in any wiſe ſtay not vntill thou haue attained patience, the miſtreſſe and gouerneſſe of all

Without patience, other vertues are nothing.

thine

thine affections, which keepeth thee within the liſt of a contented minde, howſoeuer it fareth with the outward man. Therefore the patience which thou muſt ſeeke and imbrace, in all things muſt be a ioyfull acceptance of thy miſery, not as compelled, but cheerfully reſting vnder the burden of thine aduerſitie, which then, although it ſeeme to make thee ſigh by reaſon thou ſeeſt no end of thy griefes, it ſhall in the meane time cloath thee with ſpirituall ioy. Patience ſtayeth thee from fainting in any diſtreſſe: yea, when neither friend, counſell, nor any comfort appeareth, when all things ſeeme to be ouerthrowen and deſperate, then is patience the remedie, which like a mighty giant beareth it out with a godly courage. True patience loueth the afflictions which thee ſuffereth: and if thou attaine to this patience, thou ſhalt giue praiſe to God in the middeſt of thy miſeries, and ſubmit thy ſelfe to his iudgement, when thou art preſſed with diſeaſes: neither can pouertie keepe thee backe, or hinder thee from commending highly the great bountie and goodneſſe of almightie God. The mother of this precious and admirable iewell is tribulation, affliction, pouertie, and croſſes. Patience alſo begetteth experience, and experience hope, and hope maketh not aſhamed.

The ſingular effect of patience.

The mother of patience is affliction.

It is then concluded by the holy Apoſtle, that tribulation maketh not aſhamed,

ſhamed. For why: Faith, whereof we haue ſpoken before, is the euidence of things not ſeene, which ſo worketh in time of tribulation and affliction, that it aſſureth the afflicted, that his deliuerie, his eaſe, his comfort, and his releeke is comming. So that this tribulation & affliction ſeaſoned with faith, worketh patience, a contented toleration & ſufferance of the miſerie preſent, which patience bringeth forth experience: namely, it hath proofe of Gods continuall prouidence, wherein he worketh mightily, and beyond the capacity of mortall man, the great ioy, eaſe, comfort, releeke and releaſe of all the faithfull afflicted, and that by ſo many admirable meanes, that of this experience ſpringeth hope, which worketh through the ſame experience, by an vndoubted aſſurance, that ſuch ſucceſſe will follow patient expectation. So that this appeareth to be the whole furniture of a true beleeuer, Faith, Hope, and Patience, which being ioyned together in thee, thou ſhalt find, that as faith is the ground of things which are hoped for, and maketh them (as it were) preſent before our ſenſes, and our ſelues as certaine of them as if they were in our hands: ſo hope maketh vs attend the time, reſtraining our corrupt natures from practiſing any vnlawfull meanes for the ſuppiy of that we looke for. And hauing the working of thoſe two ſo ſingular vertues in thee, Faith and Hope, there,

Hope groweth by experience.

The office of hope.

there is no place of impatiencie, of grudging, of griefe, or of deſire to ſeeke ſiniſter deuices for relieſe: but ſetteth downe his reſt and reſolution, to be as cheerefull and full of ioy in diſtreſſe, as in any proſperous euent whatſoeuer. So did the Three children when they went to the fire, they ſayd, Though God would not deliuer them, yet would they not diſhonour him. So reſolute and patient was Paul, who ſayd, Though he kill me, yet will I truſt in him. Such is the fruit of true patience. It is neceſſarie that thou be tried with affliction, and delay of comfort, for that is to the end that thou ſhouldeſt be fully armed with theſe vertues, and haue experience, how in his prouidence God worketh for thee: yea, thou ſhalt finde, that as the promiſes of God are onely ſure, ſo ought thy faith and hope to be grounded vpon God, only ſure.

Penſe. Well, I ſee that I was farre from perfection, without hope and patience, and therefore ſith thou haſt ſo largely ſhewed mee the effects of theſe vertues, I will, as in other things, flie vnto God, who I ſee is moſt readie to receiue and heare the petitions of ſuch as call on him in faith, I will ſubmit my ſelfe to his will, in patience, how and when to be releeued of mine hard eſtate.

A godly prayer to abide Gods leasure for helpe in affliction.

O My most gracious God, most louing and deare Father, I fall downe before thee, I giue thee glory, worship, and praise for euermore. Though I, a miserable, wretched, and vnworthy creature, haue long cried vnto thee, lifting vp my voice in lamentable complaint vnto thy Maiesty, that thou wouldest vouchsafe to heare and looke with a most gratious eie and tender affection vpon my miseries, and cure me of the calamities wherewith I am oppressed. But loe (oh Lord) I see and consider, that my sinnes which are many, mine iniquities which are odious in thy sight, haue caused thee to delay thy helpe. And I acknowledge, that worthily thou withholdest thy speedy releeke and succour from mee: yet deere God and louing Father in Iesus Christ, call yet againe at the length thy tender fauours, promised in thy Sonne, to memory. And although thou seeme to absent thy selfe very long, and nothing at all to regard the words of my complaint, for triall of my patience: bee pleased at the length, euen when thou seest thy time most expedient for me, to turne againe vnto me in loue, and let me taste againe of thy ready helpe. And in the meane time let me

bee

be inwardly ſtrengthened with a patient acceptance of what thou wilt ſhall light and lie vpon mee, praying thee to lay no more vpon me than I am able to beare. Let mee finde that thy yoke is eaſie, and thy burden light, and let my croſſes bring forth patience, and let patience bring forth hope, that I waiting with ioy, and in a cheerefull conſtancy, thy releeſe, be not aſhamed of my preſent afflictions: and let thy ready outſtretched arme bee a continuall prop to ſupport mee, as it was to Paul, to whom thou ſaidſt, Feare not, my grace is ſufficient for thee. Oh let that thy grace be powred out vpon me (good Father) and it ſhall preſerue me that I ſlip not in the perils wherein I ſtand: ſo in patience ſhall I reſt thy Fatherly good will and pleaſure, as did Dauid, Iob, Ioſeph, Daniel, and others diſtreſſed: and by thy Fatherly goodneſſe in the end receiue like comfortable iſſue and ſucceſſe of my hope, as they did. And grant (deere Father) that my ſinnes, by reaſon whereof I am thus viſited with thy heauy hand, may be no barre vnto thy mercies, but that they may be couered with the robe of thy Sonnes innocencie, whoſe continuall mediation for me in mercie accept, that it may worke for mee a timely deliuerie out of all my euils, leſt that (good Father) the tedious continuance of a miſerable eſtate cauſe mee to faint, being of my ſelfe weake, and not able to endure

what

what I am willing: for the ſpirit is willing, but my vaine and corrupt fleſh is weake, and ready to ſinke vnder the leaſt diſtreſſe. And therefore (deare God) tarry not ouer long, be not abſent from mee alwaies, but rather in loue come & imbrace me againe and againe, that I feeling the ſweetneſſe of thy preſence, may with cheerefull patience continue thy leaſure in releeuing mee. So ſhall my heart within me reioyce, and I ſhall ſing praiſe vnto thee with dayly deſire to be renewed in the inner man howſoeuer the outward man bee mortified dayly by thy ſharpe correction, and ſeeme to bee at the point to periſh. Into thy hands (moſt gracious Father) and into thy bleſſed protection I commend mine eſtate, be it vnto me as thou wilt, ſend me helpe when thou wilt, and as thou wilt. Thou art wiſe and all-ſufficient, therefore will I wait thy good pleaſure in all things.

O Lord increaſe my faith.

Hope. Thou beginneſt now to be well armed againſt all croſſes, wherein alſo patience, whereof thou beginneſt to haue ſome taſte, will be a great eaſe, and breed thee great conſolation: ſo that now, if thou feele thy ſelfe touched with any other troubles, thou knoweſt the Phyſician who will heale thee without money.

Penſ. I am highly bound vnto you for your ſweet counſels, whereby indeed I am in a reaſonable good ſort inſtructed how to behaue my ſelfe in the troubles which preſently I am touched with: yet I ſee, that ſuch is the nature of knowledge, that one ſparke inkindleth another: and againe, ſuch is the nature of trials, croſſes, and calamities, that one preſently followeth another, as the waues of the ſea, that neuer ceaſe. And ſith that man, eſpecially euery one whom the Lord loueth, is as a ſtore houſe of aduerſities, wherin the Lord hath layd vp all kind of miſeries, which he calleth one after another, to trie his withall, and there is not that calamitie which hath happened to any, but may happen alſo vnto me: and therefore if I may craue your kindneſſe ſo farre, I will call to minde euery affliction that happeneth commonly to man, that by your good direction being recorded, it may reſt as a glaſſe for my ſelfe and others to looke into, being any wayes afflicted, and that it may ſeem as a cloſet of precious ſalues, to be applied to all calamities, whenſoeuer they happen. Infinite are the croſſes that happen vnto men, but I would gladly make prouiſion for comfort in the moſt principall, as impriſonment, which is an heauy croſſe, enemies, ſlanders, ſickneſſe, diſobedience of children, and croſſes in houſhold gouernement, and ſuch like.

One trouble followeth another.

Hope.

Hope. What wilt thou then that I say therein?

Pens. I would gladly heare your counsell what were to be done, if it should please God to lay imprisonment vpon mee, which is a very sharpe punishment, depriuation of liberty, which nature altogether abhorreth.

Hope. To speake of imprisonment, is to enter into a matter very intricate, for that the causes are infinit: for there are some imprisoned for theft, some for murder, some for treason, some for conscience and the true testimonie of religion, some for debt, some for one cause, some for another. But as I take it, there needs nothing to be sayd of the three former, but onely of the two latter, to comfort thee withall: yet wil I touch them all briefly, that all may haue comfort, that I may run ouer the rest of the afflictions with such celeritie as is expedient. Although it be a matter most contrarie to flesh and blood, to suffer imprisonment, for that all men delight in freedome and libertie, yet is it many times seene, that it is the lot, not only of the wicked, but of the most godly, sincere, and best men, to be restrained of this sweet blessing, libertie of bodie, sometime without desert, sometime in iustice, as a reward of sinne, negligence of our callings, and other infirmities. But to speake vnto the malefactour, who suffereth for his offence by the law, hee must make of his

Diuers causes of imprisonment.

necessitie a vertue, that is, to take with patience that which hee can not auoid: and being captiue, let him be mindfull to sorrow more for his offence than for want of his freedome, and by vnfained repentance let him take holde of the louing promises of Christ, who as hee was readie to receiue the penitent theefe, so he is readie to receiue euerie true penitent offender. And therefore whosoeuer findeth by examination of his conscience, that his offence by the law deserueth death, let him not despaire, but put on a resolute patience, with heartie repentance, and full trust in the merits and mediation of Iesus Christ, whose death shall be his life. For the offence committed through frailtie, though the law impose death, yet true repentance findeth fauour, ioyned with faith, and place of pardon, and forgiuenesse with God: and the same day that he shall die for his fault, the same day shall he be with Christ in Paradise. But this giueth not scope to sinners, wilfully to run into vnlawfull actions, presuming that future repentance shall obtaine remission for the crime committed: for as God is mercifull, so is he iust.

The imprisoned ought to sorrow more for his sinne, than for restraint of liberty.

Some fall into this miserable calamity through debt, whereinto they fall, as in a dreame: for while this danger is a growing, it worketh like a pleasing poison, for the borrowing is most pleasing, and the spending delighteth flesh

Imprisoned for debt, into which they grew to liue.

flesh and blood. But when a prodigall hand hath wasted what was not his, & a careleſſe heart seeketh not to pay the old, but to atchieue more, and so by degrees steppeth vp aloft, in shew to the world that he is a man of account, a man of great reckening, and to be reuerenced, though that which he eateth, and that which hee proudly tetteth in, be other mens: he is suddenly taken by the throat, and Pay that thou owest is the salutation that his friend, aforetime, afforeth him, & without paying there is no praying auaileth, but the matter is referred to the mercileſſe, who end the controuerſie with cruell captiuitie and imprisonment: Haue patience with me, and I will pay thee all, ſtandeth not for payment or reſpite. prodigally.

Another ſort there are, that come into miſerie by a more tolerable occaſion, as by loſſe of goods, by ſickneſſe, by great charge of children, and ſuch like meanes: ſuch are driuen to make friends in the world for aid and releeke to ſupport their eſtates, leſt they ſhould periſh in their wants. Alas, who knoweth not the bitterneſſe of want? It is a moſt cruell burden, yea, ſuch an euill as none can endure: for nature muſt haue its ſuſtenance, infants muſt haue their maintenance, els nature quickly decayeth, and they can not endure. He therefore that taketh an honeſt induſtrie, and trauelleth faithfully to performe this dutie by his owne labours Poore, meaning well, imprisoned for debt.

in this behalfe, and all his godly indeuours, will not extend to perfoꝛme his dutie heerein, ſo that hee is dꝛiuen to boꝛꝛow of the able to ſupply his wants, and that againe and againe, as his occaſions require, that he becommeth ſo deeply indebted at the length, that all his neceſſaries will not ſuffice it: then his cruell Creditoꝛs take an hard and iniurious courſe, and ſo caſt him into miſerable thꝛaldome, where he is conſtrained to ſpend his dayes in continuall ſoꝛꝛow. Alas, what can this anaile oꝛ pleaſure a Creditour, to ſee a man, as deare as himſelfe in the ſight of almightie God, by his meanes ſo to bee plunged in the filthie and loathſome puddle of impꝛiſoment, where is nothing ſweet, but all tedious, irkeſome and full of gꝛiefe? Surely, if ſuch a man die in this miſerable thꝛaldome, it will be hard foꝛ the Creditour to anſwer it, although the law, which is only rigour, can tell him, that there is due pꝛoceeding againſt him, without eꝛꝛoꝛ, and theꝛefoꝛe he ſtandeth cleere, and that which is done the law did it, and not he. But let him withall call to minde, that in the meane time loue is gone, charitie is not in him, and he foꝛgiueth not. How can he then ſay, Lord foꝛgiue me, as I foꝛgiue. This is woꝛthy to be noted: but woꝛldly men are fꝛozen in their hearts, and there is no impꝛeſſion of mercie can haue place there. How then can they expect mercie?

If a poore debter dy in priſon, it will be hard for the creditor to anſwer it.

cie? for doubtlesse, what measure euery man measureth to his brother in this life, the same he shall receiue in the life to come, whether it bee losse or hatred, mercy or rigor. But now for the comfort of such a poore prisoner, thus much I will say, that he reteining an honest and carefull desire to pay what hee ow-eth, though he be vnable he hath alreadie payed his debt in his heart, and hee may comfort himselfe in this, That hee hath not borrowed as the wicked, who purpose not to pay: and though he rest in captiuity, hee may assure himselfe, that he hath the freedome of conscience and peace thereof, which passeth the vnderstanding of the wealthy, who wallowing in their abundance, thinke euery extreame lawfull that they inflict vpon the poore.

The poor man in prison; in heart desirous to pay, hath paied the debt before God.

Some are imprisoned vpon displeasure, and for speaking a truth, as was Micheah, who at the will of Ahab was committed to prison, and was fed with the bread and water of affliction, 1. Kin. 22.27. So was Paul, 2. Cor. 11. 23. Some of slander, as was Ioseph, Gene 39. 21. Some for a sincere affection to the Trueth, as were the three children. Many other causes there are, needlesse to be touched. Whosoeuer therefore is touched, and restrained of liberty for any of these causes, it is the most sweet consolation to flie vnto God, whose helpe is then most readie, when mens cases are most desperate, and seeme to

Some imprisoned vpon displeasure.

be without hope of releeſe: and therefore ſaith Dauid, He is a ſtrong tower for the oppreſſed, and a ſure and certaine refuge for the afflicted. And againe: The poore ſhall not alwaies be forgotten, neither ſhall the hope of them that are oppreſſed faile them for euer. Therefore did Dauid in the like caſe comfort himſelfe in the Lord, as appeareth, 1. Sam. 30. 5. and ſaid, Lord thou heareſt the complaints of the poore, and comforteſt them that are in priſon, and bendeſt thine eare vnto them. Pſal. 10. 17. Whereby it appeareth, that ſuch as are thus depriued of their liberty, muſt flie to God for freedome, who, as Dauid ſaith, deſpiſeth not his priſoners. Which appeareth by Joſeph, who being ſhut vp in priſon, which was an ignominious thing to the world, was not onely not deſpiſed, but the Lord made it a preparatiue for his high aduancement. Although when hee was in priſon hee was in miſerable caſe, the very iron pierced his feet, hee was wearied with fetters, and that not for a moneth or two, it was for two yeers and more: in all which time he waited the Lords leaſure: and depending on his prouidence, hee gaue him fauour in the ſight of his cruell Gaoler. See farther, what the Lord worketh for his ſincere ſeruants, hee ſent his Angell and opened the priſon doore, and willed his Apoſtles to goe forth, Act. 5. 18. So he did to Peter, though hee went bound with two chaines, and guarded with ſouldiers,

and

and vnder two ſtrong gates, whereof the one was an iron gate, and by the prouidence of God his chaines fel from him, and the Angell of God opened the gates, and brought him into the town, and deliuered him out of the hands of Herod, who ſought his death, Act. 12.4. 5.6. The like mercie did God ſhew to Paul and Silas, who were put into the inner priſon, and their feet faſtened in the ſtocks, and yet at midnight, by Pauls prayer, their bands fell off, the doores were opened, and they might haue departed, Act. 16. 24. By theſe examples it appeareth, that the Lord is able to worke meanes extraordinarie, if neede require, for the freedome of his children, and can raiſe vp a thouſand meanes to releaſe them, if he find them truely penitent for their ſinnes, truely faithfull in him, and truly zealous continually to call vpon him. Then will hee liſten to their cries, and in a time conuenient deliuer them: yea, if their caſe be neuer ſo hard and deſperate: for the more dangerous the eſtate of his children is, ſo much the greater is his glorie, hauing deliuered them. Therfore, ye that feare God, feare not, but call continually vpon him, and hee will mollifie the hard hearts of your Creditours and aduerſaries, or elſe hee will worke ſome other meanes, when you leaſt thinke of libertie. But let him that is thus ſhut vp, depriued of his libertie, call continually to minde, That

The Angell of God deliuereth Paul and others out of priſon.

God can worke extraordinarie meanes to deliuer his, if it bee expedient.

it is for his sinnes secret or knowen, how cleere soeuer he stand in his owne conceit: and cleansing his affections by hearty repentance, and humiliation before God, he may assure himselfe that God is louing vnto him, and that he is present with him euen in prison. And withall it is necessarie to haue regard how to spend the time, being thus shut vp: for no doubt, there are some which giue euident testimonie that they are careless either of the seruice of God, or how or when to obteine their libertie. Such surely are they that delight only in bellie cheere, and being puffed vp with gluttonie, betake themselues to vncommendable exercises, as carding, dicing, bowling, and that after a sinister maner, one to rob another of their money, with swearing and blasphemy. Againe, some there be that seeke to make prize of the simple that enter newly amongst them: which things are tokens of a more dangerous thraldome to come. But some (no doubt, and they are highly to be commended) spend their dayes in godly exercises, as in reading the comfortable Scriptures, in praying, in conference of God, of his comforts, of his mercy, of his prouidence, and of his iudgements, of whom there is not doubt but the Lord hath a fatherly care, which he will shew in his good time. It is a great comfort to a good man imprisoned, to haue some godly associate with whom hee may

There must be regard had of the exercises to be vsed in prison.

It is good to haue a godly cōpanion in prison.

may take ſweet conſolation by Chriſtian conference, and (no doubt) it ſhalbe vnto him more ſweet than any other exercise whatſoeuer, though moderate exercises in the feare of God may be alſo vſed. Let it not be thought ſtrange, to prooue that profit may grow by impriſonment.

Impriſonment (no doubt) is grieuous and irkeſome, yet is there great vſe thereof to be made, and profit to be taken: for ſurely to a godly man it is as a ſchoole of knowledge and vertue, though to the wicked it is a puddle of all vice. Liberty is the ſweeteſt companion that a man may walke withall, but yet is often bringeth a man to ſundry euils, it leadeth him to wantonnes, to vanity, and draweth him to many dangerous euils: for freedome hath a large walke, and nature ſeazeth vpon euery pleaſant bait, whereby the poore ſoule is often inuenomed with the inchantments of ſinne, ſo that it is deeply indangered, and that by liberty. For ſee wee not euery eſtate and degree to abuſe it? Truly, libertie, which is the freedome of the body, may be ſaid to be the lady and miſtreſſe of the affections, and the affections to bee framed according to the large conſtrained compaſſe of liberty: for when men are yoong, luſty, and ſtrong, their liberty then reacheth infinitely, and then their affections ſtray into a thouſand ſinnes, but when they become olde, impotent, and

Liberty ſometime hurtfull.

diſeaſed,

diſeaſed, and the body reſtrained into a leſſer walke, then are the affections forced to ſtay themſelues within the liſts of leſſer compaſſe. The like doth impriſonment, wherein when the body is ſhut vp, it is conteined within the walles, where the eye hath not his ſcope to behold, nor the eare to heare the vanities which are common abroad, and therefore is the impriſoned in that happie: for if the body haue no free outgoing and ingoing, as nature deſireth, which is contrary to fleſh and blood, yet where the Spirit of God worketh, there groweth a conſideration of the place where hee is, and thence a conſideration, with a ſound reſolution to abandon the memory of the vanities which ſeduced his affections, being in the high way of liberty, and to imbrace a ſolitary life, wherein hee may frame all his ſtudies and deuices, to meditate of heauenly things, which being once taſted, it will yeeld ſo ſweet fruit, that the ſoule at length will only thirſt for vertue, & the fruition of ſacred things. So that reſtraint of liberty is vnto the godly the very ſteppe (as it were) to a godly life: and ſuch as yet haue not the true feeling of the feare of God, may learne how to frame himſelfe to ſuch a courſe as will at the length bring him vnto commendable vertues. Thus may euery man whatſoeuer, vpon whom this hard lot of impriſonment is caſt, make profit thereof, and eſpecially

if

ſi hee accept it with a patient waiting the Lords leaſure, and continue in all godly and vertuous indeuours.

A Prayer to be ſaid of ſuch as are in Priſon.

O My Lord, moſt louing and all-ſufficient, abſolutely able to doe what thou wilt, I ſee that thou canſt not abide thy children to goe aſtray, and to follow vanities, but ſheweſt thy ſelfe iealous of thine owne glorie, and deſirous of our ſaluation. And although thou ſeeme of long time to winke at our ſinnes, and to make no account of our tranſgreſſions, yet doeſt thou at the length call vs to an account by affliction, which thou laieſt vpon vs in diuers maners euen as thou wilt. And I confeſſe (good Father) that thou haſt worthily found me out in my ſinnes, and haſt iuſtly caſt mee downe into this ignominious pit, into this miſerable place of thraldome, and haſt ſuddenly ſhut me vp in priſon, depriued me of the liberty wherein I lately wantonly wallowed, as though thou hadſt not ſeene it: wherein (gracious Father) I confeſſe thou dealeſt moſt fauourably with me, though thou ſuffer thereby the body to periſh for a ſeaſon, yet is it a ſound medicine for my poore diſeaſed ſoule, which vnleſſe thou hadſt thus fatherly reclaimed mee, had beene ouerwhelmed with ſinne and deadly ſecurity

curity ere this time : and therefore I heartily giue glory vnto thy name, who haſt not ſuffered mee to ſtray for euer, but haſt reſtrained my body within the limits of this loathſome priſon, where yet mine affections, which are groſſe, will ſeeke to range abroad after the accuſtomed vanities, vnleſſe thou (my moſt carefull and louing Father) reſtraine them alſo within the limits of thy feare : ſo ſhall I make mine impriſonment profitable, namely, the liberty of the ſoule : for (Lord) I ſee that then hath the ſoule moſt freedome, when the body hath leſſe liberty. For while I liued at large, and walked in the pleaſant pathes of licentious liberty, I followed euen with greedineſſe the ſenſuall deſires of the outward man, which brought my poore ſoule into a moſt dangerous ſpirituall impriſonment. But now (oh Lord) I feele a contrarie working, for the fleſh, though it be yet prone to vanities, it wanteth the ſcope to performe what it deſireth. And therefore (deare Father) I beſeech thee ſeaſon mine heart with thy feare, and mortifie in me the corrupt and vnſeemly affections which ſeem to breake forth in me, and let both body and ſoule haue the free libertie, will, and ableneſſe to ſerue thee only, and only reſt and relie vpon thy prouidence, to be comforted and releaſed of their miſeries. Giue me true and vnfained repentance, and accept mee into thy moſt gracious fa-

nour,

nour, wherein thou canst also ease me of my calamities, and cure mee of the griefs which my distresses do procure: affoord mee the spirit of inward patience, which shall bring foorth the true consolation of my soule. Call to mind the mercies promised in Jesus Christ, and therein at thy good pleasure restore me to libertie both of soule and bodie. Thou art my keeper, my comfort, and inward ioy: yea, thou art my deliuerer. Worke thou in the hearts of such as set themselues against mee, that they may shew fauour, and that the bitter fruit of extremitie proceed not from them: thou rulest the hearts of all men, and canst mitigate the rigour of the most cruell men: thou diddest alter the nature of the Lions, that they had no power to annoy Daniel. It is as easie for thee to change the crueltie of mine aduersaries into mercie. All thy creatures stand at thy command. Esau could not hurt Jacob, because thou hadst decreed the contrary. The fire did not execute it nature vpon the three children. The water of the Red sea did shew fauour to thy children. Thou art as able (I know) to ouerrule these hard hearted men at thy pleasure, or to worke some meanes whereby I may stop their greedy proceedings against mee. Oh make haste to helpe me, oh my God, and deliuer me out of all my dangers: set mee vpon a sure rocke, and in the time wherein thou hast

hast decreed it, let me taste againe the sweet comfort of liberty, lest if thou alwayes leaue me, mine enemies say thou hast not respect vnto my prayers, nor regard of my miseries, and so pursue mee with deadly crueltie, while they thinke there is none to helpe. But let them see (deare Father) by thy mercifull deliuering of mee, that thou art both able and ready to helpe mee, and that thou neuer failest the afflicted, calling on thee. And though thou suffer me to perish in the flesh, as the theefe on the crosse, yet wilt thou receiue mee to eternall consolation and freedome. Be it vnto me (oh Father) as thou wilt, I will wait with patience thy gracious leasure, knowing this assuredly, that although thou hast shewed mee great troubles, and many miserable aduersities, and brought me euen to the doore of death, thou wilt yet returne and reuiue me, thou wilt come againe in loue and raise mee out of this horrible pit, thou wilt couer me from all the shame of men, and thou wilt renew in me my decayed thoughts, that I may meditate only on thy Law. Then thou shalt anoint mine head with fresh oile, then shalt thou prepare my table anew, and furnish it with comfortable plentie of all good things, mine estate shall bee changed as the renewed age of an Eagle. But Lord, when shall these comforts appeare? when shall the day of consolation come? Rebuke and ignominis

minie haue wounded mine heart, and this miſerie lay heauily vpon me, while I looked for ſome man to helpe me, and when I found none, I thought, I will returne vnto thee, my God, in whom is life, health, liberty, comfort, mercy, & all fulneſſe of ioy. Heare me therefore (oh Lord) for thy louing kindneſſe is ſweet. Draw neere vnto my ſoule, and redeem me, and I will praiſe thee for euer, and the men that now ſeeke my ruine ſhall ſay, We haue purſued the man that hath the Lord for his defence. And the godly ſhall ſee this and be glad, they that feare thee ſhall reioyce, becauſe they ſhall ſee by experience, that thou heareſt the poore, and deſpiſeſt not the priſoners.

O Lord increaſe my faith.

Hope. The next croſſe which followeth, in thy requeſt, to bee ſpoken of, is the cruelty of enemies, who in theſe daies are in great abundance, and eſpecially againſt the godly, who couet to liue ſincerely in this life. And it muſt needes bee, that ſuch aduerſaries increaſe, becauſe the diuell is now moſt induſtrious, and all his agents, to bring ſinne to the top, and yet he ſeeketh but his owne ſpeedy damnation, for his kingdome is of this world, and his confuſion is already decreed to be perpetuall: now therefore hee ſtandeth at the doore of euery heart, and ſeeketh to inuenome the ſame with poiſon of deadly Against enemies.

enuie,

The practises of the diuell in raising enuie against the godly:

enuie. Thus he began with Cain, and left not, vntill hee had murdered his brother Abel. The examples of his practises in poisoning men with enuy, are many, and the experience so common, that few examples need at this time. He raised the sonnes of Laban to hate Jacob: Josephs brethren, to hate him: Saul, to hate Dauid: and infinit others in holy Scriptures. But he that looketh now into his cunning deuices, shall see greater, and more than can be numbred: whereof grow treacheries, treasons, murders, poisonings, and a thousand diuelish pranckes put in execution, to shew, that the day is come, spoken of long agone, That the loue of many should wax colde. Then it must needs follow, That hatred and enuie must become hot and furious, as indeed they are. Therefore it behooueth euery man to seclude all occasions of conceiuing of displeasure, for thence springeth malice, and from malice hatred, which is a most subtill sinne, and dangerous, for it is often carried long time, like a sparke of fire, in the heart, and at length breaketh forth, and causeth often times a mighty ruine. And euery childe of God must assure himselfe, that there are some which couer such sparks with the ashes of dissimulation, which at the last breaketh forth, for their triall: and God, who manageth all, will suffer none to worke beyond his good pleasure. Though some-

Men must beware how to conceiue offences.

To carrie hatred is a dangerous thing.

times

times it bringeth death vnto the most innocent, as it did vnto Stephen, to Iohn Baptist, and to Christ himselfe, who was betraied by the poisoned sparke of the diuelish venom that long lay hid in his deceitfull breast that betraied him: yet plainly seeme of him whom he betraied. This is a dangerous crosse, and carefully to be weighed, considering that a sword may be couered vnder All-haile friend. Dissimulation may change deadly hatred into acceptable loue in shew: and therefore may the most simple and innocent be soonest intrapped with sweet and pleasing words, when as wee see there is deadly poison in the heart: there may be hony in the mouth, when gall is within the bosome: and that causeth so many outragious euils to be committed vpon the least suspitions. And therefore it is a conuenient thing for euery man, and most necessarie, to haue one enemie, whom chiefly hee feareth, and whom he may account his mortall aduersarie: for by the dread of him, he shall so arme himselfe within and without, that hee may thereby preuent the subtil practises of a secret enemy, which might otherwise rush on him suddenly, finding himselfe prouided: but a Christian must be friend to all. If it be well considered, the Lord dealeth like a louing father, in trying his with enemies, for that it giueth them a cause to be continually watchfull, and to giue carefull

The innocent are soonest deceiued and intrapped with counterfeit loue.

It is necessary to haue one cruell enemie.

careful eie vnto their treadings, knowing this, That the enemie will prie into euery ſteppe, and looke into all their proceedings, and finding opportunity, will ſurely betray them: nay, they will take wicked, peruerſe, & ſiniſter counſell againſt them, and will refuſe to execute no falſe meanes to bring their wickednesſe to effect: whereby we are giuen to conſider, that in earth there is no peace to the children of God, but are on all ſides oppreſſed and caſt downe, when the wicked proſper like the green Lawrell, and ſeeme to exceed in pride the ſtately Cedars. Now when our enemies vomit out their cruelties, and thunder out the furious fruits of hatred, thou muſt not flie to the ſword, as great Goliah did, nor feare: but as Dauid did, run to the protection of the Almightie: ſo will the Lord not onely defend thee, but will cauſe euen the mightieſt enemies to feare thee, as hee did the enemies of Iacob, when he trauelled towards Bethel: Gene. chap 35. verſ. 5, 6. Search the Scriptures, and thou ſhalt finde many comforts touching this matter. It is recorded Leuit. 26.7.8. Ye ſhall chaſe your enemies, and they ſhall fall before you vpon the ſword: fiue ſhal chaſe an hundred, and an hundred ſhall put a thouſand to flight. Hereby it appeareth, that if force and violence be offered, that thou put not thy confidence in outward things, but in the hand of almightie God, who will teach thy fingers

The godlie muſt looke for no reſt in this life.

gers

gers to fight, if it be conuenient. If thou therefore serue the Lord as thou oughtest, he will not only deliuer thee out of thine enemies handes, but will lay heauy curses vpon them: so that thou shalt see that ruine and desolation to fall vpon themselues, which they haue practised against thee. Deut. chap. 30. vers. 7. And this mightie God can vpon a sudden, alter the fierie passions of the most furious, as hee altered Esaus, when hee had vowed to kill his brother Jacob: in stead of it hee most kindly embraced him, and kissed him. And where it is the nature of enemies to speake euill of men, and many times without cause, as Dauid affirmeth, yet if thou depend vpon thy God most powerfull, they shall be constrained to alter their thoughts, & vse better words, as Saul, who though he sought Dauids life, yet was forced, when hee met him, to speake sweetly to him, saying: Is this thy voice, my sonne Dauid? And Saul lift vp his voice and wept. 1. Sam. 24.7. So shall thine enemies, if thou feare God, be forced to speake friendly vnto thee: yea, euen then when they determine thy hurt: for God hath their hearts, handes, and tongues, in his power, rule, and direction, as appeareth also by Saul, who sayd, I haue sinned, come againe my sonne Dauid, for I will do thee no more harme. 1. Sam. 20.21. Nay, hee went farther, and said, Blessed art thou, my sonne Dauid. The great tyrant Pharaoh

God can suddenly turne the heart of the most cruell enemy.

Pharaoh was forced to aſke Moſes and Aaron forgiuenesſe, Exod. 10. 17. What iniurie can there be pretended againſt his, which hee can not preuent? Did not the Iewes ſay and ſweare, and vowed deeply, that they would neither eat nor drinke till they had ſlaine Paul, yet were they deceiued and diſappointed of their wicked purpoſe. Though the wicked and malitious doe thinke, that euery of their impious decrees ſhal ſtand, and that none can ſtop what they haue intended: yet, alas, they are poore wormes, whom the Lord holdeth vnder his foot, that they can not ſtirre: he curbs their cruelties, that they paſſe no further than the Lord will. And therfore feare not, howſoeuer thy proud enemies froth out their malicious deſires, and whet their peſtilent affections againſt thee like wilde boares, the Lord with his looke can wither euen their hands, that they ſhall not be able to hurt thee. God, as Dauid ſayth, hath ſecret places enow, wherein hee can hide thee, and preſerue thee in ſafetie from the proud braggs and cruell threats of thy mightieſt aduerſaries: for like as they that feare God are aſſaulted on euery ſide, not only of their enemies, but alſo of Sathan and his angels: euen ſo the Lord againe doth campe about them with the inuincible armies of his Angels, and preſerueth them.

A wicked vow made abſolutly, yet not performed.

Penſ. I gather ſufficient hope and

comfort

comfort by this diſcourſe: and I will reſt vpon the defence of the Almightie, who I ſee hath a ſpeciall regard vnto his children, who when they are in greateſt dangers moſt deeply threatened by the mighty, they are then moſt ſecure, and the Lord receiueth them into his protection, euen vnder the ſhadow of his wings: therefore to him will I frame my praiers.

A praier to be defended againſt enemies, and to leade a godly life, that it be not brought in queſtion by the aduerſaries.

HEare me, oh God, heare me, and refuſe not my petitions, for my heart (oh Father) trembleth within mee at the conſideration of the mighty that ſeeke to do me hurt. Giue eare therefore vnto me, and heare mee, leſt mine enemis take occaſion by preuailing againſt me, to triumph. Lord thou ſitteſt in the heauens, and iudgeſt euery mans cauſe on the earth: therefore ſee and conſider how cruelly they deale with me, that I haue not offended. It may be (oh Father) offences are taken where they were neuer meant, & yet vpon the ſame they build moſt cruell hatred, and ſeeke to do me what violence they may, being deſirous of their loue. But Lord) their hearts are full

of rancour, and all their deſires are ſet on moſt vngodly cruelty. Many cruell and mercileſſe people gape againſt mee with cruell threats, as though I ſhould be ſwallowed vp without redemption: but I know that thou ſeeſt their practiſes, and laugheſt their deuices to ſcorne. Turne (oh Lord) all their power to weakeneſſe, all their wiſdome to fooliſhneſſe, and all their wicked policies to their owne ſmart: for I know (oh Lord) that in thy ſight they are but as wormes, they can preuaile no more againſt me than thou wilt permit them: and I know thy loue and thy fauour in Jeſus Chriſt is ſuch towards all that call faithfully on thee, that thou wilt preſerue them as the apple of thine eye. But, alas, I can not excuſe my ſelfe of ſinne, which (no doubt) hath ſtirred vp theſe men againſt mee: but Lord pardon mee in Chriſt, for I am heartily penitent: Therefore (oh my Father) let that be no barre vnto thy mercies, let not thy helpe be any whit delayed in regard thereof, for I truſt in thee, wherefore take part with me, and theſe mortall men ſhall for ſhame ſurceaſe to perſecute mee, they ſhall be aſtonied at thy becke: if they ſee mee ſhrouded vnder thy ſacred countenance, they ſhall flie and not returne. But as yet bitter are their aſſaults, grieuous are their cruelties, and intolerable the burden of their iniuries, which make me often to ſigh, fearing what will become of me:

me: but now (oh Father) I will only ſettle my confidence in thee, then what can any mortall man do vnto me? Rather than they ſhall make a prey of me, thou wilt ſend me helpe from heauen, becauſe I can find none on earth: therefore hadſt thou prouided Eliah, being beſet with his enemies, an army of Angels to reſcue him: and thy children are not without like vnſeene defence, when moſt need is. But while I walke on the earth, I know I ſhall walke as among lions, expoſed to the crueltie of moſt outragious men: and I ſee (as it were) the pit whereinto they hope to caſt me headlong: but I hope in the prouidence and protection of the moſt High, that they ſhall fall into their owne ſnare, if they ſubmit not themſelues vnto the will of the Higheſt: yea, vnleſſe they appeale vnto the Almightie, hee ſhall put their teeth out of their iawes, and ſhall cauſe their power to vaniſh & melt away like wax, yea like the ſnailes ſhall they conſume in their owne ſhels. Good Father, turne the hearts of mine aduerſaries, if thou ſeeſt it good, deliuer me from them, and take me vp as a father into thine owne hand, ſo ſhall I be ſafe: and in hope of this, I will alwayes repaire vnto thee, whenſoeuer they offer violence againſt me, I will run vnder the ſhadow of thy protection, wherein I beſeech thee hide mee euermore. And forasmuch as theſe men couet all courſes to bring me into trou-

ble, I beseech thee giue me thy fauourable direction, that all my life and conuersation may be so framed, that they may take no power or occasion, howsoeuer they prie into my walkings, to call me into question for any crime: so shall I not onely keepe my selfe vnspotted in the world, but also stand as an example for the godly to follow, to thy glory, and mine euerlasting comfort.

O Lord increase my faith.

Pens. I must intreat you to proceed according to your promise: for your counsell hath beene most precious vnto me. And sith the next matter to be spoken of is slander, false accusation, and backbiting, I pray you bestow some time in recounting the comforts that may be gathered thereof, & other things necessary to be considered therein.

Slander springeth of enuy.

Hope. Slander, false accusation, and backbiting, are members of enmitie, and do spring of enuie, the very poisoned seed of the diuel, sowen in the hearts of his, who wait opportunitie to slander the most vpright in heart. This is a most cankered deuice of Sathan, that when by all his policies he cannot draw the godly into the notorious euils he desireth, then setteth he on his poisoned ministers with venomous tongues to speake euill of them, to bring them into ignominie, and into suspition in the world, that they doe but dissemble their

their religion, that they be but hypocrites, in outward shew sincere, but indeed notorious sinners. Thus he practiseth, to the end hee will haue none supposed godly that are godly indeed, but such as he hath intangled soundly in his cobweb of notorious iniquitie: such a one he shroudeth most finely and cunningly, and maketh to appeare, through the hypocrisie wherewith hee instructeth him, a man of great stayednesse, integritie, and very holy. And vnder this must he walke as an Angell for a time, but at the last his poisoned affections breake foorth, and shew him to be a very diuell. And contrarie to this, the true godly, who by the practises of the wicked ministers of Sathan, rest long suspected to be wicked men, at last their integritie appeareth, and their sincere hearts are layed open in the light of truth by triall, and so found to be the most vpright men. By this then it appeareth, that it is not the common report of men that maketh them good or bad, for that the world also is partiall in iudging, and hath not the true touch to trie the difference of men, but euery man censureth according to his affection: and such is the corrupt nature of all men, that they haue in themselues such a partiall iudgement of men, that they will speake euill of & condemne such as they know not, and excuse such as they know to be grieuously faultie in many euils. And

The godly by the practises of Sathan seem wicked, and the most wicked godly for a time.

Report maketh men neither good nor bad.

The absurd iudgmēt of the world.

of these corruptions proceed these euils, slander, reproch, & backbiting: which euils are of a very strange effect, for they by no meanes can hurt the man against whom they are intended, but returne to the practiser, and greet him with the very shame and ignominie hee purposed against the other. The diuell seeketh to glorifie sinne, and to make vertue odious, and practiseth that good he calleth euill, and euill good, and to that end seeketh slanders against the godly, and glorifieth the wicked. How was innocent Dauid railed at by Shemei, and Christ by the Iewes? But in our dayes it is growen to be more couert, at tables, at meetings, and at assembles of good fellowship, then there floweth out flourishing reproches against such as are absent, euery man against whom his corrupt heart moueth him to speake euill. And this is a most pernicious mischiefe, That men should eat the absent with reprochfull words: but it declareth, how vice and vertue can not agree: and therefore it behoueth euery true Christian to arme himselfe with a patient bearing of slanderous reports, and to carry himselfe so precisely in his walkings, that he need not to feare the tongue of the wicked: for hee can not haue heere better entertainment than Christ his master had, he shall be hardly spoken of, liue he neuer so sincerely, hee shall be narrowly sifted, and euery wicked eye shall pry into

into his doings: euery act, euery word, nay, euery thought shall be censured, and be they neuer so sincere they shalbe condemned. The desire to leade a godly, austere, and vpright course of life, is sayd of these large tongued men, to be foolish puritie: and large libertie in themselues to sinne, they iustifie to be good religion. So that the wicked, walke they neuer so licentiously, are commonly commended, and the godly are condemned in their best wayes. Paul was sayd to be madde, because he was zealous: the Disciples drunke, because they spake the trueth with boldnesse. But no doubt there is profit to be made of these crosses, for it giueth the godly cause to looke vnto their wayes, and to examine whether in any measure they deserue that hard report, that so they may reforme them before they run too farre in sinne. Dauid being cruelly railed on by Shemei, who sayd vnto him: Come foorth, come foorth thou murderer and wicked man, thou art taken in thy wickednesse, because thou art a murderer. This would haue moued the blood of many in our dayes, though they had been knowen guilty, and they would haue sought present reuenge, both by force & action of the case, such is our hot nature: but Dauid would not suffer Abishai, his valiant friend, to reuenge his quarrell, but entred into his conscience, and sayd vnto Abishai: Let him alone: suffer him to curse and

The peuers iudgment of the wicked.

to reuile me, for the Lord hath bidden him. It may be the Lord will looke vpon mine affliction, and doe me good for his cursing this day. What a singular comfort heere ariseth vnto the slandered, if with patience they take their reproches: for thereby is gathered, That when such crosses come, howsoeuer flesh and blood storme at them, yet faith assureth, That the presence of the Almighty shall be with them, and for a mite of this light affliction he wil send a great weight of comfort, and for a light and momentanie triall, high and eternall consolation. And therefore, for thy part, whensoeuer these euils shall bee framed against thee, fret not at it, neither be thou malicious as they are malicious, but bee thou patient, and submit thy selfe to the Lords will, who knoweth thine innocencie. And howsoeuer the wicked do speake to reproch thee, it can not any way annoy thee, so thou leade thy life vpright, and put thy trust in the liuing God: to whom I will leaue thee in this as in other crosses, to frame thy petitions vnto him.

God doth good for outward euils, if they be patiently taken.

A prayer against reproch, backbiting, and slander.

O My God almightie, Father, prouident and mercifull, who worketh all things as it seemeth best for thy children, whom notwithstanding thou most tenderly and dearely loueſt,

neſt, thou doeſt not ſuffer them to reſt on any ſide ſecure or free from one croſſe or other, to the end that by thy often viſitations they may learne to walke wary in the waies of their callings, and ſhewest thy ſelfe iealous of their integrity, and therefore thou doeſt not alwaies holde a gentle hand ouer them, leſt they ſhould dreame of continuall tranquility, and deceiue themſelues with the conceit of chiefeſt happineſſe in this life, but doeſt daily vſe a fatherly correction, to keepe them in continuall awe of thee: and therefore, when wee abound in all things neceſſary, and haue no cauſe to complaine of want when wee are healthfull, and feele no bodily griefe, when wee ſeeme in moſt pleaſing ſecurity, all things to pleaſe our humours, and to fit our conceits: yea, when we imagine our ſelues altogether in thy fauour, and when we feare no euill at all: then ſuddenly ariſeth ſome new triall or other, then thou ſuffereſt Satan to buffet vs, and his miniſters to aſſaile vs, and when they finde no other meanes to try vs, then they lay battery to our good name: thou permitteſt them to lay ſlanderous ſpeeches againſt vs, and to ſurmiſe matter to reproch vs, to the end that our patience may be thereby inured to ſuſtaine greater trials: I flie therefore vnto thee, my God moſt gracious, my Father moſt louing, who knoweſt all things. I beſeech thee not to winke at

mine ignominie, which thou ſeeſt mine aduerſaries vndeſernedly worke againſt me, their ſlanders and vncharitable reproches, whereby they ſhew that poiſon is in their tongues, and gall in their hearts. And although I can not but confeſſe, that I haue not ſo ſincerely walked, but that I may be reprooued, yet let not the wicked reioyce againſt mee, leſt that their inchanted ſpeeches bewich the hearers, and ſo I be brought into publike ignominy, who ſeeke eſpecially thy glory in all my proceedings, Stop their malice, if it pleaſe thee, and temper their wicked imaginations: let them not vomit, out of the fulneſſe of their poiſoned hearts, any thing to my hurt, but if it be thy will to permit them to raile againſt mee either priuately behinde my backe, or publikely before my face, let me make ſuch profit thereof, as Dauid did, who commended his cauſe vnto thee, in hope that thou wouldeſt do him good for the railing of Shimei: for there is no euill happeneth vnto thy children, but thou ſendeſt a recompenſe in loue: and therefore thou canſt worke by thy power and prouidence, that euery malicious ſpeech, euery ſlanderous report, and euery iniurious reproch may tend to my good. It giueth mee cauſe of circumſpection, and to looke warily to my waies, leſt I ſhould follow thoſe groſſe euils that draw deſernedly reproofe and reproch, yea, and thy heauy diſpleaſure after them, as drunkenneſſe,

kenneſſe, enuy, malice, fleſhly luſt, wantonneſſe, and ſuch vnſeemly things. Good Father, let thy grace ſo ſeaſon euery thought of mine, that nothing paſſe my lippes vndecent to be vttered, nothing paſſe my hands vnſeemly to be done. Frame all mine indeuours to a ſincere courſe, reſtraine them within ſuch vertuous and ſacred limits, as the moſt wicked and ſuch as thirſt moſt for my diſgrace, haue no iuſt cauſe to ſpeak euill of mee: that with Dauid I may be able to ſay, Oh Lord deale with mee according to mine innocencie: though (oh Lord) I can not but acknowledge my ſelfe guilty of many euils before thee: which couer (good Father) with the robe of thy Sonnes innocency: ſo ſhall all go wel with me, howſoeuer the wicked murmure and raile againſt me.

O Lord increaſe my faith.

Hope. I know thou wilt not be ſatisfied vntill I haue gone thorow all thoſe miſeries which thou haſt mentioned: and therefore becauſe it is not my purpoſe to ſtand long in any diſcourſe, I will proceed to the next calamity which followeth in the catalogue that thou haſt ſet downe, which (as I take it) is ſickneſſe.

Penſ. It is very true: and becauſe it is of all other the moſt fearefull to fleſh and blood, for that it determineth this life, take ſomething the more paines in

the diſcourſe, to the end the more comfort may growe to ſuch as are in that kinde of croſſe, and to the end my ſelfe may be prepared to take it as I ought, patiently and thankfully.

Hope. Indeed entering into this diſcourſe, I enter into a large field, but that I wil reſtraine my ſelfe to breuity. The body of euery man is compoſed of the foure elements, and they ſo temperately and indifferently mixed, that enery of them ſeemeth to carie his equall proportion in man, whereby many continue long in health, luſtie and ſtrong: yet theſe elements are in man at continuall warre which ſhall haue the preheminence, whereby groweth diſtemperature of the blood, and conſequently diuers diſeaſes, and that as well in the yoong as the olde, which diſtemperature is ſo much the greater, by how much there is obſerued a diet not fit for the body, as gluttonie, drunkenneſſe, violent exerciſes, and ſuch like, which commonly are the grounds of all infirmities, and haſten death on ſome, as it were, before the time. But there is no certeinty of health to the moſt moderate or temperate man: for the Lord ſometime ſendeth ſickneſſe for neglect of the hearing of the Word, and diſobeying his commandements, as Exod. 15.26. ſometime for ſinne, Mat. 9.2. ſometime for Gods owne glory, that hee in curing them may haue the more praiſe, Iohn. 5.5. The cauſes of our infirmities are

Concerning ſickneſſe.

There is no certeintie of wealth to the moſt temperat man.

are many, and the principall is ſinne. And although the ends and occaſions of ſickneſſe be diuers, yet the author is alwaies one, and hee it is that is alſo the giuer of health, and all other good things, and he in his ſecret prouidence keepeth the knowledge of the time of ſickneſſe, much more of death, from all men, to the end that they ſhould not boldly wallow in wantonneſſe, knowing the time of their ſickneſſe and death to be farre off, and that they haue ſcope ſufficient to play, and after to repent. But the purpoſe of the Almighty herein was very louing, to the end that the vncertainty of death, and the ſudden comming thereof, ſhould keepe men in continuall awe, and within the feare of God, that whenſoeuer they ſtept aſide, were it neuer ſo little, they ſhould thinke death at hand. Hee that would retaine this in memory, ſhould haue a more carefull eye how he did ſuffer his affections to roue into ſo large euils, into ſo wanton waies and dangerous iniquities. But alas, neither the feare of ſickneſſe nor death can terrifie men from ſinne: and therefore ſinne drawеth downe ſickneſſe, which muſt be cured by the fauour of God, who muſt bee ſought by hearty repentance and humble prayer. It is he that hath ordeined all men to die: kings, princes, and the greateſt potentates of the earth, haue one and the ſame ſubſtance of fleſh and blood, and one and the ſame courſe to the

The principall cauſe of ſickneſſe is ſinne.

Why God hath hidden the time of ſickneſſe and death from men.

Rich and poore haue one courſe to the graue

the graue, which the poorest beggers, howsoeuer the high and rich, the noble and glorious, may flatter themselues by a perswasion, that they can preserue themselues, and preuent diseases and sicknesse by physicke rules, potions, and drugs; which may be vsed as gracious meanes from God, but not as hauing in themselues power to preserue or heale. Ahab could not preuent death, and yet he had a multitude of most skilfull physicians, on whose exquisite arte he only relied, but in vaine, 2. Chron. 16. 12. All the physicke that the woman, mentioned in Marke, could take, hauing bestowed great charge therein, could do her no good: but Christ Iesus with a word perfomed the cure. What did it auaile Mithridates to haue many and infinite preseruatiues and medicines to preuent the danger of death? The physician is a necessary man in sicknesse, but withall, the patient must trust in the Almighty, whose will must concur with the physicians working, or else is all the physicke to no purpose. God was Hezekias physician only, who when it was precisely decreed that hee should die, besought the Lord, and hee heard him, gaue him recouery, and added vnto his dayes fifteene yeeres, confirming it with a most miraculous example, as appeareth 2. King. 20. Euery man, howsoeuer mighty, howsoeuer rich, howsoeuer famous, howsoeuer glorious, howsoeuer full of physicke, neither

Gods will must ioyn with the physicke, els will it not prevaile.

neither King nor Emperour can say vnto himselfe, I will preuent sickneſſe, I will withstand diseases, & auoid death. It will be answered, Though yee be as Gods, children of the most High, yet shall ye all die like men. Though the time of death bee vncertaine, the maner is diuers, and the occasion in our selues, is sinne, as Exod. 15. 6. The Lord shall smite with the botches of Egypt, with the emerods, with the scab, with the itch, with deafeneſſe, with blindeneſſe, and with raging madneſſe, such as obey him not. Deut. 28. 27. 28. And therefore sent he the pestilence in Israel, wherein died seuenty thousand men in one day. 2. Sam. 24. 15. Gehezi was stricken with leprosie for his sinne. 2. Kin. 5. 27. The same odious disease fell vpon Azariah King of Judah, for his negligence in not defacing the superstitious and idolatrous places. 2. King. 15. 5. and vpon Uzziah. 2. Cron. 2. 26. 21. Jehoram was stricken of the Lord with a miserable disease in his bowels, that his guts fell out, for Idolatry. 2. Cro. 21. Such a horrible end came to Herod, who persecuted the Christians, and for the proud conceit he had of his owne speech, not giuing glory to God, he was suddenly consumed with wormes. Act. 12. 23. Heere may bee seene the iudgements of God against sinners. The chiefest care therefore that the children of GOD ought to haue, is to keepe themselues from sinne, which is the best preseruatiue against the diseases: and being touched

The best preseruatiue against sicknes is the auoiding of sinne.

touched with the finger of God, they muſt humbly flie vnto him, and diligently ſeeke his grace and fauor, which is the moſt ſoueraigne and readieſt remedie that any man can finde for ſpeedie redreſſe in all calamities.

There are in ſickneſſe many things to bee conſidered, as the ſicke to comfort himſelfe, or by ſome other, with the remiſſion of ſinnes vpon true repentance, and to that end to gather ſome ſpeciall places of Scripture fitteſt for that purpoſe, as theſe:

Places of Scripture to comfort the ſicke.

The ſacrifices of the Lord are a contrite ſpirit: a contrite and broken heart, oh God, thou wilt not deſpiſe. *Pſal.* 51. 17.

Let Iſrael wait on the Lord, for with the Lord is mercy, and with him is great redemption, and he ſhal redeeme Iſrael out of all his iniquities, *Pſal.* 139. 7. 8.

The Lord is full of compaſſion and mercy, ſlow to anger, and of great kindneſſe, he will not alway chide, neither keepe his anger for euer. *Eſay.* 53.

As far as the Eaſt is from the Weſt, ſo farre hath he remoued our ſinnes from vs. *Pſal* 103.

Iam aſſured that neither death nor

nor life, nor Angels, nor Principalities, nor Powers, nor things preſent, nor things to come nor height, nor depth, nor any other creature ſhall be able to ſeparate me from the loue of God, which is in Chriſt Ieſus. *Rom.* 8.

Thoſe whom he hath predeſtinate, he hath alſo called, and thoſe whom he hath called, he hath alſo iuſtified, and thoſe whom he hath iuſtified, hee hath alſo glorified. *Rom.* 8.

Whoſoeuer is borne of God ſinneth no more. 1 *Iohn* 3, & 5.

Though he fall he ſhal not be caſt off, for the Lord putteth vnder his hand. *Pſal.* 37.

Doubtleſſe kindneſſe and mercy ſhall follow thee all the daies of thy life. *Pſal.* 23.

He indureth but a while in his anger, but in his fauour is life: weeping may indure for a night, but ioy commeth in the morning. *Pſal.* 30.

Bleſſed is he whom thou chooſeſt, and cauſeſt to come vnto thee, hee ſhall dwell in thy courtes, and ſhall be ſatisfied with the pleaſures of thy houſe,

houſe, euen of thine holy Temple. *Pſal.65.*

I pray thee that thy mercies may comfort me according to thy promiſe. *Pſal.119.*

Iſrael ſhall be ſaued in the Lord with an euerlaſting ſaluation, and we ſhall not bee aſhamed or confounded world without end. *Eſay.45. Eſay.51.*

For a little while haue I forſaken thee, but with great compaſſion will I gather thee: for a moment in mine anger I hide my face from thee, for a little ſeaſon, but with euerlaſting mercie haue I had compaſſion on thee, ſaith the Lord thy Redeemer. *Eſa.51.*

The reward of ſinne is death, but the gift of God, which is his grace, is eternall life. *Rom.6.*

Happy are they whoſe iniquities are forgiuen, and whoſe ſinnes are couered, happy is the man to whom the Lord ſhall impute no ſinne. *Pſal.32.*

If the ſpirit of him that raiſed Ieſus Chriſt vp from the dead, dwell within you, he alſo that hath raiſed him vp,

vp, ſhall alſo quicken your mortall bodies, becauſe of his ſpirit which dwelleth in you.

In thy preſence is the fulneſſe of ioy, and at thy right hand there is pleaſure for euermore. *Pſal.* 16.

These places and diuers others may yeeld great comfort vnto the diſtreſſed ſoule: and not one of them but being duely conſidered, is full of moſt ſweet and heauenly comfort, and therefore neceſſary to be continually meditated of the ſicke, who then ſhall be aſſured to be moſt tried by Satan, who as a roaring Lion walketh about ſeeking whom hee may deuoure. He laieth all the ſinnes before them that are ſicke that euer they haue committed & done, and diminiſheth, as much as in him lieth, the mercies, merits, and death of our Lord and Sauiour Jeſus Chriſt, whereby euery one that beleeueth ſhall aſſuredly be ſaued. And therefore moſt neceſſary it is to exerciſe themſelues in theſe comfortable ſayings day and night ſo ſhall the Lord bee neere vnto them, both in inward comfort and outward releeſe, eaſe and health: for he, as he is the authour of the diſeaſe, ſo can hee affoord the cure: as hee maketh the wound, ſo can hee heale againe at his pleaſure. Therefore euery ſicke man, commending his eſtate vnto the Almighty, needs not to be at all diſmaid, whether

The ſicke are moſt aſſaulted of Satan.

whether life continue, or be cut off by death: if hee liue, he hath iust cause to praise God continually, and to keepe a very godly course in all his waies: if hee depart this life, hee hath greater cause to reioice, considering how all men are inclosed heere as within the field of dangers, euery way beset with afflictions, neuer freed from calamities, vntill the time hee yeeld his bodie to the earth againe, then beginnes his rest from labours, his ioies in stead of sorrowes: then shall hee taste no more pouertie, no more enemies, no more sicknesse, no more slanders, he shall be freed from euery danger, and enioy euery comfort: consolation shall abound, and his blessed estate shall bee equall with great and mighty Kings, he shall haue a crowne set vpon his head, a crowne of eternall glory, a diademe of perpetuall consolation: yea, such are the ioies, such is the freedome, such is the continuall blisse in heauen, that it could neuer be comprehended by the heart of man, the eye of man hath not seene it, nor his eares heard the comfortable estate there. Who then could refuse, or be loth, or deny, or seeme vnwilling to change this miserable life for the most blessed, the consideration whereof can not but make him that loueth his owne saluation, wish dayly for his change, as Paul did, who desired to be loosed, to leaue this life to be with Christ. And it seemeth a matter most strange to the spirituall

At the graue beginneth true rest to the godly.

The sweetnes of the ioyes of heauen cannot be comprehended in this life.

spirituall vnderstanding, that the man diseased, the man sicke and full of infirmities, should couet to liue, vnlesse it were to perfoꝛme some necessary matter foꝛ the benefit of the Church oꝛ Common wealth: and the like, that the afflicted pooꝛe and miserable men, who struggle vnder the burden of their miseries, couet to liue in that seruile thraldome, although none should seeke to determine his course befoꝛe his glasse be run, and that the Loꝛd seeth it good to change his life: and then it seemeth a great folly & madnesse to dꝛaw backe, foꝛ the reasons aboue alleaged: foꝛ it euidently & plainly sheweth, that faith is weake in him, and that it doubteth the certeinty of the heauenly ioyes.

Let this suffice, although many other things belong to the comfoꝛt of the sicke, yet hence may be gathered what may ease the diseased, if it be duly weighed, which I must leaue to such as haue cause to vse it.

A prayer to be sayd of him that is sicke.

O Mercifull God and gracious Father, the true Samaritan, that healedst the wounded man, the only Phylician that curest all diseased creatures that come vnto thee, I wounded both in minde and body pꝛostrate my selfe beforе thee, submitting my selfe now at the length to thy sacred,

will

will: for I can not but confeſſe (good Father) that I haue wandred aſtray, I haue followed vanities, and greedily embraced ſinne, I ranne the way of the wicked, and tooke the path to perdition, not regarding that thou diddeſt looke into my ſteps, and diddeſt behold my walkings. I forgot that there was puniſhment for ſinne, but that it was lawfull for euery man to follow his owne will. But now (oh Father) I finde that thou both lookeſt into mine iniquitie, and art alſo a iuſt Iudge, to puniſh ſuch as tranſgreſſe: and thou haſt found mee out in my ſinnes, and haſt arreſted mee with grieuous infirmities: and I wretch that ere-while leapt and ſkipt like an vntamed colt, in the middeſt of my wantonneſſe and deceitfull ſecuritie, am now thrown by thy hand into ſuch miſerable plight as I am, euen at deaths doore, and all for my ſinnes. Oh wretched man that I am? who ſhall deliuer me from this puniſhment? Who ſhall cure this deadly wound which my ſinnes haue made? Oh deare Father, I haue no way to be cured but by thee, whom I haue offended. And how can I come vnto thee, who art angry with me, and correcteſt mee ſo ſore? I ſeeke thee, oh that I might finde thee: oh that I may finde thee, not in thy fury, but in thy mercy, then would I implore thy gracious commiſeration and compaſſion, that I might once againe be come into thy fa-

uor,

nor, where only is life, and that I continue not destitute of thy loue, without which is death eternall. Woe, that euer I sinned against thee, whereby to draw downe so heauy a iudgement vpon me. It repenteth me (oh Lord) that I transgressed the will of so louing a God, who fauourest all, and reiectest none that come sincerely vnto thee. And were I reconciled vnto thee by a true and vnfeined repentance, though now thine arrowes sticke fast in mee, & thy hand lie heauy vpon me, yet should I taste of thy mercy, of thy fauour, and of thy loue againe, and so consequently should enioy life: but if death were more fit, thou wouldest transferre me thereby to eternall life. To eternall life! Oh sweet eternall life, oh life aboue all to be coueted, oh receiue mee againe into thy fauor, that I may taste a little of this life, for it is in thy loue. Oh let mee taste in the bitternesse of mine infirmitie, how sweet, how good, how amiable, how mercifull, and full of power thou art: so shall I be filled with thy hidde comfort: the peace that passeth all mens vnderstanding shall then possesse my soule: then what shall sicknesse dismay me? what shall all infirmities disquiet me? I shall then rest as in thy sacred bosome, free from all feare of sinne, of death, of Satan and hell, who all gape to deuoure mee: but thou Lion of Iudah, thou triumphant Victor and valiant Conqueror of them all,

all, stand thou for rescue, stand betweene me and them, and let that most glorious robe of thy merits and innocencie, let the lively sacrifice of thy sacred and innocent body shroud mee and cleanse me, so shall no spirituall enemy prevaile against me. Loe (Lord) I haue opened vnto thee the sorrowes of my heart, and the infirmities of my body: for the one, giue mee inward comfort, that it may ease my outward miseries, and for my diseases, which lie heauy vpon mee, I most humbly rest thy good pleasure: if thou wilt, I know thou canst remoue them euen by the word, and canst also moue meanes to cure them, if health be more expedient than sickenesse, and life than death. Good Father, be it vnto me euen as thou wilt. To thee be glorie, and honour, and praise for euer.

O Lord increase my faith.

Of household troubles and disobedient childdren.

Hope. Now then followeth to speake of the troubles growing by disobedient children, and other houshold crosses: wherein I may not wade too far, lest I step beyond that which will fit some mens humours: for in this course are many things to be touched, but they are too priuate, and fit best household conference: but the most necessarie I will briefly touch. It is needlesse to speake of marriage, of the honour thereof, and how necessary it is, but only of the troubles which to some grow thereby.

thereby. The one end and purpoſe of marriage, is procreation of children, whereby the world is continued by generations one after another, where, without continuall ſupply of the yong, the world would decay by the death of the old, for the yoong are as the ſeed of the Common-wealth: and therefore are children tenderly and carefully to be regarded in their education, leſt that they miſcarry and come vnto vntimely death: for the life of the moſt tender infant is deare euen in the eye of the Prince, who requireth life for life of him that ſhall take away the life of any. Sith then that children and infants are ſo highly eſteemed, in hope that they may become profitable members of the Church, and good ſubiects of the Common-wealth, it is the part of euery father and parent to labour by all diligence to inſtruct his children, and exercile them in vertue: for maners and ciuill conditions are qualities imprinted within youth in tract of time, and vertue is not gotten in one day: it is by cuſtome, care, and diligence of the father in continuall counſell, and in the children by dayly practiſe. Experience teacheth, that the moſt fruitfull field, without continuall husbandry, becommeth full of weeds, briers and thornes: ſo the beſt gifts of nature, if they be not continually trimmed and looked vnto, become moſt vile and vicious. Therefore muſt a father

Marriage preſerueth the world.

Vertue commeth by long cuſtom.

of

The vices of vngodly childrē are to godly fathers moſt grieuous.

of a familie be moſt carefull of the bringing vp of his children: for the vices of the children are to godly fathers and parents, as ſwords in their bowels: ſo that whoſoeuer is troubled with the diſobedience of children, let him looke into his owne negligence in bringing them vp, and he ſhall finde it the cauſe, and that the Lord raiſeth them to reſiſt the will of the father, for that the father in not carefully inſtructing them, hath reſiſted the will of God.

Fooliſh parents will not correct their children.

Some fathers and parents are ſo fooliſh and fond, and apiſhly tender ouer their children, and dare not ſpeake a rough word, nor touch them with correction, for feare of offending them: but the wiſe man giueth them other counſell, ſaying: Withhold not correction from thy childe: for in ſmiting with thy rod, thou ſhalt deliuer his ſoule from hell. It is woonder that this is little followed, conſidering the neglect of this breedeth diſobedience, and maketh them fierce, like vntamed horſes: for a childe ſuffered to doe what he liſt, becommeth ſtiffe-necked, careleſſe of counſell or threats, and at laſt rebellious. Keepe downe his necke therefore while he is yoong, and giue him not libertie, nor his owne will, leſt hee wax ſtubborne, and ſo bring thee ſorrow vpon ſorrow.

The father muſt be a glas of godly life vnto the child.

If thou wilt haue obedient children, and if thou couet to haue true comfort of them, ſhew them no euill example of life, but be vnto them as a glaſſe where-

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in they may continually set the image of godlinesse, of vertue, of modestie, of chastitie, of temperance, humilitie, and religion: and then no doubt but by thy carefull hand ouer them, and fatherly endeuour, mayest see thy selfe in their maners, to thy comfort: so shalt thou turne away the afflictions of their disobedient liues. But there are some that haue great delight, and thinke all the ioy that children should yeeld to the parents, doth consist in their beautie, in their feature, and in the qualities of their bodie, as dancing, gaming, and vanities. Surely in this they deceiue themselues, and are negligent toward their children, and therefore let such looke, that either when they are yoong or olde, they will bring them griefe and sorrow: for God will not suffer it to be vnpunished euer. And yet this is the course of our time, few or none hath the care of their childrens education that they ought, but so they haue gay clothing, and seeme glorious to the world, it sufficeth many. Indeed it falleth out sometime, that the most godly can not so bring vp their children, as that they may haue the true comfort of them, as they expect: as Dauid, who tooke great care to instruct his familie, and yet Absolon brake out into disobedience and rebellion against his owne father: other of his children were grieuous vnto him. And therefore it is not altogether in the endeuor of the father

A peeuish kinde of parents.

to educate, but it is in God, that giueth ſucceſſe, and bleſſeth with his ſpirit.

The nature of children whileſt they are vnder tuition of the parents, vnleſſe they be circumſpectly and wiſely handled in the beginning, is to be ſoone gone out of awe: and therefore muſt the father begin betimes to vſe diſcipline, without which they breake out into riot, into ſwearing, blaſpheming of God, diſobeying parents, the beginning of ruine: they caſt off the yoke of obedience, and the bit of filiall awe, and leape into their luſts, not regarding the griefe of the parents. Heere then groweth the parents ſorrow, then they wiſh they had neuer beene borne, then they ſeeke to win theſe wilde aſſes, and to bridle theſe vntamed colts: but they kicke vp the heeles, and run their race in deſpight of all the world. And ſurely this is a great calamitie and heauie croſſe, to ſee that a mans owne fleſh and blood ſhould deuoure the heart with griefe. The remedie of theſe things is ſpeedily to be practiſed of ſuch as haue yet the bridle in their owne hands, and out of whoſe reach his children are not run: and therefore let him propound vnto them vertue, and cauſe them to folow it: let him ſhew the danger of vice, and cauſe them to ſhun it, not ſparing puniſhment: for he that loueth his ſonne, chaſtiſeth him betimes. Many other domeſticall troubles ariſe ſometime contention betweene the man

The father muſt beginne diſcipline betimes.

and wife, as fell out betweene Abraham and Sarah, for Agars cause, Gen. 21. 11. 12. sometimes want is heauy, sometimes losse of goods lamentable, losse of children grieuous, and many other sorrowfull euents in marriage; in all which the Lord is the author, and sin the cause: and therefore flie vnto the Lord, as to the hill of helpe, and hee will ease thee. And let euery man search his owne estate, how hee standeth in these things: and as hee standeth himselfe, so may hee seeke his remedy at the hands of God, that neuer denieth the faithfull any comfort.

A Praier for comfort in mariage and houshold affaires fit for all maried folks, and especially against the disobedience of children.

O My Lord almighty, who art the author of the honorable estate of mariage, and diddest institute the same to bee a comfortable vnion betweene man and wife, which the disobedient fall of the first couple Adam and Eue, made many waies troublesome and full of domesticall cares. And it is a matter most certaine in these daies, that crosses follow mariage generally, by reason of the rash consent and vnadvised proceeding therein, without such due regard as ought to be had in so-

cred a matter, which reſembleth, and is a type of the ſpirituall coniunction betweene Chriſt and his Church. It is commanded that choice ſhould be made in thy feare, that vertue and religion in either partie ſhould binde the good liking. But alas, we therein erre, the whole multitude of vs, and knit vp the match for beautie, for wealth, and worldlie reſpects, whereby groweth contempt and breach of the true end of thy ſacred inſtitution: and conſequentlie, thereof followeth thy diſ-fauour, whereby ariſeth vnto ſuch vnaduiſed, careleſſe, and godleſſe choice, moſt certaine troubles, ſundry calamities and cruell croſſes, as diſobedient, and vnruly children, contention betweene man and wife, and infinite other domeſticall euils. And this (oh Father) I finde by experience, whoſe miſeries increaſe daily by the ſiniſter behauiour and diſobedient conuerſation of ſuch as thou haſt giuen me, in whoſe godly education I haue not beſtowed that carefull induſtry that behoued me, and therefore ſo much more tedious doeſt thou lay the burden of their wickedneſſe vpon me, as a iuſt reward for my negligence. Lord forgiue me, and of thy mercy eaſe me of this burden, in ſeaſoning the harts of theſe yoong ones with thy feare, that heereafter they may frame their liues chiefely to obey thee. Which if it pleaſe thee to draw them ſincerely to performe, it ſhall ſo farre re-

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new my comforts, and baniſh my griefe, that I ſhall reioice in them that they feare thee. And forasmuch as thou haſt made me a father ouer them, to ſee vnto their education, forget (oh Lord) my former negligence therein, and giue grace hencefoorth, and ableneſſe to doe it with all godly induſtry, ſincerity, and duty to thee and them. And giue ſuch gratious watrings vnto my labours, that it may bring plentifull increaſe of all godly and vertuous exerciſes of thy ſacred religion; elſe (good Father) all my labours will be in vaine, all mine indeuours to none effect, and my deſires returne empty without profiting them at all. Wherefore (oh Lord) alter their crooked diſpoſitions, make them conformable to thy ſacred and holy will, mortifie in them in their tender yeares, all ſenſuality, all pride, all vanity, all wantonnes, light behauiour, and ſelfe will, and plant in them humility, ſobriety, modeſty, and all true obedience: ſo ſhall I in ſtead of my preſent ſorrow, reioyce in thee: in ſtead of griefe I ſhal delight to ſee them to ſerue thee.

Good Father, bleſſe them in all their proceedings, aſſigne vnto them gratious and good meanes to liue in this world, make them godly members of thy Church, and good ſubiects in the common-wealth: and let mee ſee their integrity ſo to appeare in the light of truth, that I may giue glory and praiſe

vnto thee, that thou haſt made me the father of thine owne children.

And forasmuch (oh gratious God) as I am ſundry waies incumbred with the troubles incident vnto marriage, by reaſon of the ſinnes I committed both in the contract, not being ſo ſeaſoned with thy feare as it ought, as alſo of the continuall infirmities and corruptions which remaine in me, that I know not to whom to complaine or ſeeke redreſſe, I only ſubmit my ſelfe vnto thee, as vnto the head, whence diſtilleth, as from a fountaine, all helpe in trouble. I beſeech thee therfore (good Father) looke vpon theſe croſſes, and moderate all extremities, which grow any waies by my negligence, by my raſhneſſe, or by any other fault of mine: and as the cauſes are many that procure griefe in this eſtate, ſo thy meanes are many to cure them. Wherefore (oh Father) open the treaſurie of thy loue, and breed an increaſe of loue betweene me and her whom thou haſt giuen me to wife, that the mutuall benenolence betweene vs may ſo conioyne, as that it may in godly wiſdome ſwallow vp all other inferiour croſſes and troubles with patience, and that with a cheerefull acceptance of all things according to thy will, we may paſſe our daies in peace, with all things neceſſary for this preſent life.

O Lord increaſe my faith.

Hope

Hope. Well, now thou ſeemeſt to haue finiſhed all, nothing remaining but to wait the Lords leaſure with patience, when he will come and ſend thee thy expected comfort.

Penſiue. Surely ſir, I thanke you, I haue made ſuch a good foundation by your meanes, that I hope that which I ſhall build vpon, the ſame ſhall be to my God acceptable, and to my ſelfe and others comfortable. But if there reſt any neceſſary thing more fit for me to learne, I beſeech you afford me your aid, and finiſh the matter of my comfort ſo abſolutely, that not only I, but all ſuch as take the Lord for their God, may profit thereby alſo, to the abſolute finiſhing of a godly courſe euen in the miſeries of this life.

Hope. I perceiue thou art not ſo glutted with good counſell, but thou canſt digeſt more: and therefore know this, that as there is a time to be caſt down, there may bee a time to bee lifted vp. The miſeries of the godly are not perpetuall, but haue times of comfort euen in this life, as appeareth by the examples of Dauid, Joſeph, Daniel, and infinite others. The Angel of the Lord told Hagar, that the Lord had heard her tribulation. Gen. 16. 11. God was preſent with her when ſhe leaſt thought it: and therefore ſhe rebuketh her ſelfe of her blindneſſe, as it were, ſaying: I haue looked after him that ſeeth me. Verſ. 13. So that comfort may come vnto thee,

and rich releeſe, when thou art not aware, as it did vnto Dauid, whom GOD did not only deliuer from his trouble and perſecutions, but made him preſently a king, 2. Sam. 2.4. And as he brought Joſeph out of priſon beyond his expectation, and made him ruler ouer Egypt, Gen. 41. 40. euen ſo it pleaſed him to deale in mercy with afflicted Job, to whom he gaue far greater conſolation after his intolerable miſeries, than he had before. In like maner may the Lord deale with thee, after thy great calamities, to ſend thee vnexpected comfort, euen in outward reliefe. And forasmuch as I know flesh is dull, and vnapt to receiue the true impreſſion of deſerued thankes vnto God, rather enterteining (vpon their comfort) dangerous ſecuritie, not caſting the eyes of their mindes towards the giuer of their conſolation, but reſting forgetfull of his mercies, which is a dangerous thing, I can not but counſell thee to yeeld due attention vnto the Lords working, and as at all times and for all things thou ſhouldeſt bee thankfull, ſo aboue all, be not vnmindfull to praiſe him in time of thy proſperitie.

Iob recomforted.

Comfort accompanied with perillous ſecuritie.

Penſ. I heartilie thanke you ſir, that you omit nothing, neither which concerneth my comfort in my great miſery, nor touching my dutie which I do owe towards God, howſoeuer my eſtate be, whether it be aduerſe, or proſperous and

and ſucceſſefull: and by Gods gracious fauour I ſhall giue him condigne thanks, as becommeth a receiuer of his bleſſings; yea, I will make his name glorious, and as much as in mee lieth, I will make knowen vnto all, how ready and powerfull hee is to helpe the afflicted: that all godly men, touched with croſſes, may by mine example take courage to runne vnto him, and to implore his aid, who neuer deceiueth any. For I know, the godly will (as it were) point their finger at me, and ſay: Lo, yonder poore ſoule called on the Lord in his miſeries, and behold how readily the Lord heard him, and hath deliuered him out of all his troubles. So ſhall mine example increaſe, and (as it were) beget in men a godly deſire to call on my helping God for their releeſe and defence in dangers. But now I beſeech you, forasmuch as I haue not ſufficiently learned thankefulneſſe, ſet mee downe the maner of a duetifull thanksgiuing for Gods ready helpe in trouble.

Hope. Thou maieſt well learne it of Dauid, the true and abſolute patterne of thankefulneſſe, and eſpecially out of his fortieth Pſalme. But for that thou deſireſt me to ſet it thee downe, let this be duely obſerued that followeth.

A thankesgiuing to God for his readie helpe and fatherly deliuery out of the miseries and calamities of this life.

O Thou Almighty Lord, whose dwellings though they bee in the high heauens, doest vouchsafe to beholde the miserable of the earth, and that in mercy and most pure loue: greatly art thou to bee praised, and I praise thee the most worthy of all glory, who as thou tookest mee out of my mothers wombe, and diddest nurse me with thy secret blessings hanging on my mothers breasts, declaring thy selfe euen then to be my God: so Lord I do acknowledge that thou hast continued thy loue towards me to this day, notwithstanding I like a most rude and disobedient, wilfull and vntamed wretch, began as soone as I was of power, to bend the power to things displeasing thee, whereby I drew downe vpon my selfe thine indignation, high displeasure, and deserued correction. Which (louing Father) as I haue long sustained, and borne the burden of the crosse, which hath seemed vnto me most bitter, and all vnsauory in many things, so haue I sought ease, release, and recomfort many waies. I turned vnto man, I sought helpe of flesh and blood, but loe nothing

thing auailed me, vntill I leauing theſe weake meanes did appeale vnto thee whom I had offended, and acknowledging my ſinnes and manifold tranſgreſſions, which indeede were the ground of my miſeries: I repented me of my remiſſe life, and of the wrong courſe I tooke for my recomfort, which now I ſee can no way be obtained, but that I muſt bee firſt reconciled vnto thee by liuely and vnfained repentance, wherein as ſoone as I ſhewed my ſelfe and became a new man, caſting off the old man with the delightes and fallacies thereof, thou like a louing father, didſt not onely preſently accept me againe into thy fauour, but didſt remit all the punishments due for mine euill life paſt, giuing me alſo a new ſpirit, euen thy holy ſpirit, whereby I became inabled to ſerue thee, and in my calamities to flie vnto thee in praier, wherein I haue long time cried and called vnto thee for helpe and ſuccour, waiting what iſſue thou wouldeſt giue vnto my petitions. And ſuch is thy moſt abſolute fauour vnto wretched man, yea euen vnto me, that with good ſucceſſe I haue waited on thee, for I acknowledge that thou gaueſt eare vnto me, and haſt manifeſtly declared to haue heard me, in that I finde thy moſt ſweet fauours renued towards me daily. Thou haſt drawne me out of infinite and innumerable dangers: out of the filthy mire, and out of the great and

mighty

mighty waters, and haſt ſet and placed me now vpon a rocke of many comforts. Where (oh gratious Father) thou haſt adminiſtred vnto me matter of a new ſong, the ſong of praiſe and thankeſgiuing. Oh grant that I may zealouſly celebrate the ſame, not with my tongue only, but with my heart and inward ſoule. And my tongue ſhall publiſh what wonderfull things thou haſt done for me: yea, farre more wonderfull things than I am able to declare. I will not hide the maruellous works of thy loue, but will continually publiſh how faithfull thou art in the performance of thy promiſes; and that ſaluation, helpe, and relieſe is only in and of thee: for (Lord) I was miſerable and deſtitute of all mans helpe, yet diddeſt thou, my louing God, prouide for me, thou bleſſedſt mine affaires, thou waſt mine helpe and my deliuerer, therefore will I for euer praiſe thee, and depend on thy ſacred ſuccour, and will not diſtruſt thee for euer.

O Lord increaſe my faith.

Penſiue. I thanke you ſir, I am now furniſhed to giue God praiſe whenſoeuer I ſhall taſte of this ſweet relieſe. And I truſt it ſhall appeare that it ſhall not be the ſound of the letter, but the very inward thanks of my hart, wherewith I ſhall daily publiſh his worthy praiſes.

Hope.

Hope. So indeed it ought to be, for the tongue it ſelfe both in praier and praiſe yeeldeth but an vnprofitable ſound, vnleſſe the true conſent of the heart concurre. But ſith we haue gone thus farre, let me tell thee, that there is yet one thing neceſſary for thee: after all theſe profitable diſcourſes thou muſt participate the ſacrament of the Lords Supper as ſpeedily and as often as thou maieſt, for the further confirmation of thy aſſurance of Gods ready preſence with thee in the merites of Chriſt thy Sauiour, whereby alſo his death is ſignified and thy reconciliation with God the Father, thine adoption and vnion with Chriſt truely confirmed. Which forasmuch as our diſcourſe hath beene long and tedious, I will omit further to ſpeake of, and refer thee to the good inſtruction of thy paſtor in this caſe, who ought to be both able and willing to learne thee all the circumſtances neceſſary to be knowen and practiſed touching the worthy participation of this Diuine Sacrament. And ſo I will leaue thee to take comfort of the things which thou haſt learned: yet will I not ſo leaue thee, but that I will reſt thy comforter in all thy good indeuours.

Penſiue. Sir, I thanke you, I recken it my great happineſſe that I met with you in ſo acceptable a time, I will make triall how I can make vſe of my experience, both for mine owne comfort, and for

for the incouragement and conſolation of others that are afflicted, as my ſelfe haue beene, that they put their confidence in God, and not in the weake and vaine helpe of his creatures.

The Penſiue man experienced by the long counſell of Hope, exhorteth euery man to truſt in his all-ſufficient God, in regard of his readineſſe to helpe: with a diſſwaſion from truſt in humane helps, conſidering they are ſo fickle, vaine, vnwilling and vnable to helpe in the time of need.

AFter my long paſſage thorow ſo many diſcourſes tending to comfort in ſundry afflictions, I haue found that our louing God is preſent with vs when we thinke him to be furtheſt from vs: hee then doth loue vs dearely, when we thinke he hateth and abhorreth vs deadly: hee doth not forget vs, when we thinke he remembreth vs not. What then ſhould withdraw vs from putting our whole truſt and confidence in the mercie, loue, power, and prouidence of the moſt High, being only all-ſufficient, able and readie to do whatſoeuer may tend moſt to our comfort? In regard whereof, ſayth Iob, hauing the like experience: Although

though hee giue mee ouer to death, yet will I for euer truſt in him. And ſurely, great infidelitie (I ſee) it is, to ſtagger in any thing that we deſire of God, we ſhould rather fix our whole truſt and confidence in his arme, for it is ſtrong to bring all things, yea, the moſt hard and doubtfull, to happie effect. But flesh and blood often ſteppeth forth with vaine meanes, ſeeming to encounter the goodneſſe of God, making war (as it were) with our faith, and drawing a dangerous doubt of this ſweet preſence of God, of his care, and readineſſe to helpe vs, leaning vpon and yeelding confidence vnto things which are vaine, weake, friuolous, and as a broken reed, thinking thereby to be defended from dangers, and to be releeued in afflictions. Through which vaine truſt, men often fall into more miſerable diſtreſſe than before, and incurre dayly new occaſions of greater griefes. It behoueth vs therefore to be duely vigilant and heedfull, that wee tempt not God with putting any vaine truſt or hope in man, as principall worker of our good, although they may be meanes ſtirred vp by that louing God to worke good vnto his children. Truſt not (ſaith Dauid) no not in Princes, nor in the ſonnes of men: becauſe there is no helpe or health in them. And the Prophet Ieremie ſaith: Curſed is he that putteth his truſt in man. For ſurely wee can doe the Almighty no greater diſhonour, than

Fleſh and blood often enemies to the goodneſſe of God.

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It is dishonour to God to trust in man.

to put confidence in the helpe of his creatures: he is only God, and he is a louing Father. Hee then needeth no partner to helpe any of his, and therefore of his loue he saith: Call vpon mee: making no mention of calling on man, saint, or angell. And hereof it is said, that hee is a iealous God, hee will not haue his glory, his power and prouidence blemished with any other, or strange helpe. What helpe needed hee to saue Daniel from the Lions? The three children in the fire? What helpe craued he to bring the most huge multitude of Israel out of Egypt? And sith he of himselfe was as able to performe these mighty things, who will do him the iniury as to thinke hee can not performe any thing belonging to the releefe of man, without the aid of man? Let vs therefore trust in this mightie Iehouah, and giue faithfull credit vnto his promises: so shal we be sure that he will fight for vs, helpe vs, and defend vs against all the calamities of this life, as the Prophet Esay sayth: If we beleeue his word, we haue obteined victorie alreadie: Because (as S. John sayth) our faith is the victory that ouercommeth the world. Stephen being armed with this faith in God, without trusting in man, did ouercome the furies of his enemies, in such sort as they could not resist the wisdome & spirit wherewith he spake. Dauid craued not the aide of man, no not of Saul the king, when he went to encounter

encounter the mightie Goliah, but he tooke God to be his ſtrength, he ſought no counſell of fleſh and bloud, but tooke courage by the former experience hee had of Gods preſence, and of his aide, in killing the beare and the lion: and in that truſt ſtrongly repoſed in God, hee went forth and cut off hugh Goliahs head. Are not theſe examples ſufficient to worke in vs a truſt alſo in God alone, when we are beſet with dangers, when we are pinched with want, when we are oppreſſed with enemies, when we are throwen downe with ſickneſſe, and when afflictions ſeeme to meet together in vs? Oh it is the onely and ready meane to be releeued, to be defended, to be healed, and in all calamities comforted, not relying or reposing any hope of helpe in humane aide, for that is it that darkeneth the abſolute helpe of the higheſt, and cauſeth vs to continue helpeleſſe when we might be holpen, poore when we might be releeued, and ſicke when we might be healed, only we are to vſe them, and accept them as miniſters appointed of God for our helpe. And ſith that he that vouchſafeth to be preſent with vs, to come vnto vs, to dwell with vs, is great, mighty, and ſtrong, exceeding all worldly and humaine ſtrength as far as the light exceedeth darkneſſe, and the truth falſhood: let vs not depend vpon worldly counſell, ſtrength or promiſes, all which are as the winde for lightneſſe, and vanity,

When we are farthest from humane aide, God is neereſt, and when we truſt moſt in man God is farthest off.

nity, and like the waues of the ſea for fickle inconſtancy. The leſſe therefore that we eſteeme of them, and the leſſe we depend vpon them, ſo much the more is the loue, mercy, power, and ſtrength of God in vs, and our ſight the cleerer and perfecter, to ſee the great and admirable works which he doth for his children by his abſolute power and prouidence. And euen then when we be farthest from humaine truſt, then doth the Lord diſcouer vnto our weakeneſſe the greatneſſe of his moſt mighty power and ſtrength, ready to worke our health, our comfort, and ſaluation: and when we thinke our ſelues moſt ſtrong, moſt ſafe, and ſecure, by reaſon of the abundance of earthly meanes, euen then are we moſt weakeſt, in greateſt danger, and our hope moſt of all fruſtrate. For the things of the world, which we hold and account moſt deare, moſt ſweet, moſt likely to helpe, and to ſtead in time of neceſſity, euen theſe things melt away, they faile, and leaue vs in miſery, and this in the iudgement of God, who cannot be pleaſed that we ſhould forſake him and flie to theſe vaine helps, and ſo like miſerable wretches we ſtand helpleſſe both at the hands of God and man. It is a dangerous thing to make a God of the world, as they doe who ſeeke their releeſe and helpe of worldly meanes: which indeed deceiue many by the faire and ſweet ſhew they make to carnall eies: Vnder which

which glorious ſhew lurketh a dangerous euill: for thereby is our fraile fleſh fondly ſeduced to hang that hope on the helpleſſe creature, which ought to be ſetled only on the helpefull creator. But this is wrought by the ſubtiltie of the father of all ſubtilties and lies, who bringeth men into ſuch a ſnare in afflictions, that they ſo long plunge themſelues therein, that at length, they become deſperate of helpe: for this deceiner ſheweth a thouſand glorious meanes whereby to releeue and comfort vs, which when they are put in execution, they are like vnto the apples of Aſphaltidis, that grew neere the dead Sea, where Sodome and Gomorrha ſtood, which haue a moſt faire hue, colour moſt delectable, and within nothing but filthy lothſome aſhes: ſo haue theſe golden ſhewes fruitleſſe effects. And yet when we apprehend them, we ſet no ſmall ſtore by them, repoſing great hope in them, and euen when we are beguiled with them, we thinke that then we are ſafe enough, and haue many goodly meanes in ſtore to helpe vs in whatſoeuer need, neuer looking vp vnto God, from whence helpe only commeth. Let vs now learne to caſt away all hope and confidence in the things of this world, and let vs lay aſide all the armor and weapons in which we haue hoped: for it appeareth plainly, that it ſtands vs nothing at all for our defence, but are lets, whereby we are kept from repairing

The deuil ſheweth many glorious meanes to ſeduce men to truſt in man.

repairing to God when danger appeareth. Let vs put on the armour of Dauid, whoſe weapon was onely his ſure truſt and confidence in God, who thereby continually preſerued him.

A praier to God, that we may put our confidence in him and not in man.

O Mercifull God and louing Father, the fountaine of all helpe, ſuccor, comfort, and conſolation, I haue taſted the ſweetneſſe of thy tender helpe whenſoeuer I haue called on thee. And foraſmuch (my gracious God) as the naturall inclination of fleſh and blood is moſt prone to craue the helpe of humane creatures, whereby oftentimes thy deere children are dangerouſly miſcaried into a vaine hope and fleſhly imagination, that viſible meanes are more certaine, becauſe they be before their corporall eies, than thoſe infallible helps, comforts, and promiſes of thine, which are ſeene onlie with the eies of faith: grant, I humbly beſeech thee, that I may bee carefull to auoide this euill, whereon Satan ſetteth a glorious ſhew to deceiue the people, and by that cautell working of his miniſters, he withdraweth many from their ſincere faith and loyall duty which they owe vnto thy di-

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uine maieſty, in regard that thou art the onely releeke, comfort, and conſolation, the prop, the ſtay, and ſweet reſt of ſuch as betake them to thy ſacred protection. Thou art the hill from whence deſcendeth, and moſt plentifully diſtilleth all bleſſings vpon thy children; the rocke on whom whoſoeuer faithfully fixeth his footing, ſhall neuer faile nor be forſaken. Moſt wretched then are they that ſhall ſo raſhly runne to the weake ſtrength of man, to the broken reede of Egypt, thence to hope of fauour, to hope of releeke, to hope of comfort, and there to expect happy iſſue in any enterprize. It is (deere father) moſt vaine hope, deceitfull allurings laid before the eies of the weake, to draw them from thee, the authour of all mercy, truth, comfort and conſolation. Wherefore (my God) ſith thou art the father of all faithfull, and denieſt them nothing neceſſary for their outward or inward man, grant that I be not ſo iniurious vnto thine honour, as to leaue thee, and flie to creatures impotent and vnable to helpe themſelues or others, but that I may onely dedicate all my hope vnto thy prouidence, power, and mercy only, and commend all my troubles, miſeries, calamities, aduerſities, and croſſes whatſoeuer, vnto thee only to be releeued and comforted. Let mee not ſo much as thinke that the hand of man can holde mee vp in the leaſt danger. And yet (my God) ſith thou worke-

keſt ſometimes by meanes, though ſometime without meanes, let me not refuſe the aide of man, whom it may pleaſe thee to raiſe and appoint for my good. And ſith they are not to be conceiued with the carnall eie, who they are, let it pleaſe thee to lighten mine vnderſtanding, and grant that I may receiue all and euery helpe, releeke, and comfort from man, as from thy ſelfe, not attributing any certaine aide to be in fleſh and blood. And ſhape in me (oh Lord) ſuch a ſincere courſe in all my proceedings, that in whatſoeuer trouble I fal, my ſure refuge may be to fall downe before thee, humbly ſubmitting my caſe vnto thee. And Lord frame thou mine heart to diſpoſe of my petitions in all my neceſſities, that I may according to my grieke, through faith aſſure my ſelfe that I ſhall receiue comfort in thy good time, and that I may giue the whole praiſe vnto thee, that I haue beene releeued. Heare this, and grant what I deſire, for thy ſonnes ſake Chriſt Jeſus.

O Lord increaſe my faith.

Comfortable counſell of the Penſiue man, to all that are diſtreſſed.

HIghly am I now to praiſe the Almighty for his mercy ſo infinite, wherein hee hath receiue[d] me

me into his fauour, which I well perceiue, though not by the outward releeke, which I find as yet, but by the preſence of his diuine ſpirit, which inwardly comforteth me.

And as I haue found this ſpeciall grace of his hands by the ſweet counſel of Hope, whom (no doubt) he in his prouidence raiſed to eaſe my griefes, conceiued by my miſeries: ſo now I can not but impart the profits of his ſacred conſolation to all ſuch as are diſtreſſed, to the end that they ſtand not in any deſpaire of their wiſhed comfort in time conuenient, but rather with mee they may learne to ſay with Dauid, Pſal. 119. 71. It is good for me that the Lord afflicted me, for that I haue been thereby ſtirred vp from many vanities to ſeeke my true conſolation in him. All croſſes (I ſee) turne to my reformation: and where before, I was apt to controule euery act of the Lord, wherein hee touched mee with aduerſe things, I haue now learned of Dauid, 2. Sam. 16. 10. to ſay vnto my ſelfe, This euill falleth vpon me, for that God hath ſo decreed it. How dare I then ſay, Why doth he ſo? I haue learned that all thing worke together for the beſt, vnto them that loue God, Rom. 8. 28. Which thing was plainly ſeene in Joſeph, whoſe vngodly brethren did ſell him into Egypt, thirſting for his confuſion, who afterward was impriſoned two yeres in a ſtrange countrey, where he had no friends: yet

euen

euen theſe croſſes of his turned to his aduancement, Gen.37. to chap.41. And although the iſſue of all croſſes tend not to the felicitie of this life, yet is the end of them ſweet: for thereby, if we be faithfull and patient, we ſhall enter into the kingdome of heauen. Mar.10 21. Bleſſed is the man that endureth temptation: for when he is tried, he ſhall receiue the crowne of life, which the Lord promiſed to them that loue him. Iam.1. 12. Affliction then turneth to the aduantage of Gods children, 2. Cor.4.8.9. And therefore doth your louing Father correct all his elect, yet ſo, that he may amend them: he caſteth them downe, but ſo, as he may raiſe them to greater dignitie: hee killeth them in this life, but ſo, as he may make them liue eternally. Therefore ſayth Eſay, Let our ſtrength be in hope and ſilence, whatſoeuer happeneth, and let vs quiet our ſelues, euen as our high Maſter Chriſt did, who when hee was ledde to the ſlaughter, he was as a lambe before the ſheerer: yet was he Lord of all, and diſdained not to traine vs the way to life by his croſſes and vndeſerued death: he ſendeth vs correction in this world in loue, that we ſhould thereby take occaſion to examine our ſelues; and finding our ſinnes to deſerue death, to iudge our ſelues woorthy to die euerlaſtingly: ſo ſhall we eſcape the condemnation of the world, 2.Cor.11.32. Let vs therefore looke vnto Jeſus the author

thour and finisher of our faith, who for the ioy that was set before him, endured the crosse, and despised the shame, and is set at the right hand of GOD, Heb. 12. Let vs consider this, and by his example endure all crosses, pouertie, sickneſſe, hunger, thirſt, nakednesſe, imprisonment, slanders, reproches, buffetings, and other calamities, that our heauenly Father will lay vpon vs. And when we haue sustained all that is possible, let vs account that we are thereby yet vnwoorthy of the ioyes and endlesſe glory which he hath purchased for vs by his sufferings, Rom. 8. 18. Of which glorious inheritance, euen our afflictions administreth vnto vs, and confirmeth in vs the greater hope, Rom. 5. 4. Crosses keepe vs the right way, when such as haue the world at will, walke astray: and therefore sayth Dauid, Before I was afflicted, I went astray, but now I keepe thy word, Psal. 119. 67. Jeremie, before the Lord touched him, was like an vntamed Calfe. Such then is the vse of Gods corrections, that they keepe men in awe that are in the way of life, and reclaime them that wander out of the same. And to conclude, let no man thinke to attaine heauen by his tranquillitie in this life, by hauing what his heart can desire heere: let no man thinke, that if hee be heere full of pleasures, but he shall haue a time wherein he shall fast from them perforce. And let none be deceiued:

Through many tribulations we muſt enter into Chriſts kingdome, Act.14.22. Where, and in what caſe then are they that the fulneſſe of worldly pleaſures do make ſecure? What then auaileth the wealth of this world? What helpeth a wanton and ſecure life? Are they not the baits of hell: and hell the reward of worldly ſecuritie, whoſe torments ſhall neuer haue end? The time then is ill beſtowed, which is ſpent in ſinne and delights of the fleſh: for they are but as a ſhadow, they vaniſh quickly, and the paine is for euer. Contrariwiſe, the afflictions of the godly in this life, how grieuous and ignominious ſoeuer they ſeeme, they are likewiſe ſhort, but the end is ſweet, and their ioyes ſhalbe perpetuall, and the God of peace ſhall ſhortly tread Sathan vnder their feet, Rom.16.20. What conſolation haue the elect of God? How ſweet is their hope of future felicitie? Who will diſdaine to beare the burden of affliction for a moment, to win a crowne of bliſſe for euer? And who will not caſt off all pleaſures, and ſuch like impediments, which hinder the paſſage to that bleſſed eſtate, ſith the vſe of them is ſhort, and rewarded with perpetuall euill? What man quaketh not to thinke of the paines prouided for the wicked in hell? And who triumpheth not to thinke of the crowne the godly ſhall receiue in the laſt day? The rich man liued in his ſecure life heere, but Laza-

rus ſighed: but their mds did diſcypher their eſtates, whether was moſt happie: and when it was too late, the rich man would haue giuen all his worldly preferments and wealth, and haue caſt away all his pleaſures and delights, to haue beene excuſed a moment of time of his great and grieuous torments which hee endured, had hee knowen what would haue ſucceeded and haue happened vnto him after this life was ended. And on the contrarie, poore Lazarus would haue endured tenne thouſand calamities more in this life than hee did, and that hee did with moſt meeke perſeuerance, to enioy the glory whereof he was poſſeſſed after he was hence departed, Luke 16.22. Therefore, my brethren afflicted, faint not, but ſtand like men, encounter with the croſſes of this life like ſouldiers which expect renowme by victory, and diſpute not with fleſh & blood, what yee ſhould doe when yee are toſſed with the cruelties of this life, looking into other mens fortunes, diſdaining your owne pouerty in regard of their wealth, and wiſh not in your hearts to change with ſuch as are full of all things: for your heauenly Father hath ſeene it expedient for you, to giue you that portion, be it neuer ſo ſmall, as a rich bleſſing, the earneſt of an inheritance immortall: though it be true, That the Prophets of God haue maruelled to ſee the wicked flourish, and the godly to bee as

men forſaken of the world, Ierem. 12. 1. Euen this hath been a great temptation to the moſt godly, to ſee the wicked, the enemies of God, in proſperitie, & his deare children in the deepe miſeries of this life, which made godly Dauid to fret, and to ſay, he had cleanſed his heart in vain, for that he was punished daily, and chaſtened euery morning: and on the contrary, the wicked to flouriſh, to be luſtie and ſtrong, and to come into no miſfortune as other vertuous men doe, Pſal. 37. Let him that would herein be ſatisfied & comforted more at large, reade the ſeuen and thirtieth Pſalme, and Iob. 21. 7. 8. 9. to 14. The Prophet Habakcuk in this, complained vnto the Lord, saying: Why doeſt thou ſhew mee iniquity, and cauſe me to beholde ſorrow? Habak. 1. 3. Notwithſtanding I crie vnto thee. But in this temptation be not caried into conceit that the Lord doeth ſuffer theſe things to happen at aduenture, for he inricheth ſom for their greater punishment, & afflicteth others and maketh poore, for their good and greater aduantage. Therefore doth it behoue the afflicted to turne their eies from ſuch as proſper, and not to admire their felicite, but to betake them to the almighty in humble and hearty praier. Then ſhall they ſee and truely vnderſtand the end of theſe that ſo flourish in this life, how God ſetteth them in ſlipp very places, and vpon a ſudden when they are in moſt iollity, caſteth them

downe into vtter deſolation. So doe they ſuddenly fall, periſh, and come to a moſt fearefull end: wherefore (I ſay) lift vp your hands that hang downe, and your weake knees, ſtand vp and be ſtrong, eleuate your hearts vnto the heauens, touch the hem of Chriſts garment by faithfull prayer, and he will lift you out of the deepe mire of your aduerſity, as he did Dauid in his diſtres, who out of the deepe called on the name of the Lord, and was deliuered out of all his troubles. What was Dauid now the worſe for all his miſeries? What were the Apoſtles the worſe for their hunger, thirſt, nakednesſe, and perſecutions? What was Lazarus the worſe for his botches, pouerty, and ſickneſſe? Joſeph for his ſlanders and impriſonment? Abel for the cruelty of his brother? Did they not by theſe their croſſes appeare to be more noble, excellent, and more like vnto Chriſt, whoſe croſſe we muſt take vp and follow him, if we will with theſe men partake the crowne of euerlaſting glory with him? Haue we then not cauſe to reioyce and be merry in Chriſt, though wee ſuffer with him. Let not then loſſe or lacke of goods, ſlanders, impriſonment, ſickeneſſe, baniſhment, or death it ſelfe, remoone vs from a reſolute relying on Gods almighty prouidence in all our miſeries. If our goods be taken from vs, let vs ſay with Iob, Naked came we out of our mothers wombe, and naked we ſhall

goe hence, the Lord giueth and taketh away, bleſſed be his name for euer. If we be ſlandered let vs comfort vs with this, Bleſſed are yee when men ſpeake euill of you for my ſake. If we be banished, let vs remember, We haue heere no continuing city, but ſeeke one to come. If we be ſicke, let vs be mindefull what the Apoſtle ſaith, Though the outward man periſh, yet is our inner man renewed daily. Whoſoeuer doth thus patiently ſubmit himſelfe to beare the croſſe, aſſuredly beleeuing that the Lord will giue him eaſe at the laſt (though no comfort appeare long time) he ſurely, and without all doubt, is the very beloued child of God. Oh bleſſed are they that mourne, for they ſhall receiue comfort. And therefore ſaith Jeſus Chriſt, Take my yoke on you, & learne of me that be meeke and lowly in heart, and you ſhall finde reſt for your ſoules. Whereby we may learne, that although we ſuffer and indure all kind of troubles and torments of the body, as Chriſt himſelfe, and all his Apoſtles, Prophets, and Martyrs haue done before vs, yet haue we aſſurance to haue reſt in our ſoules, wee ſhall haue peace of conſcience, and ioy in the holy Ghoſt, which all the tyrants in the world ſhall neuer be able to take from vs, Iohn 16.22. This hath beene the comfort of the children of God in all their troubles, when they haue had the peace of God in their hearts. Now let vs alwaies reioyce in the Lord, who is

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alwaies at hand to deliuer his elect from all ſorrowes, troubles, wrongs, miſeries, and calamities whatſoeuer. And let vs ſtay his leaſure, and waite with patience, till time of our deliuerance come.

A Confeſſion of our ſinnes to God.

O Moſt gracious God and euerliuing Father, who art cleere, and cleane from ſpot and ſinne: I moſt miſerable and wicked wretch doe acknowledge and confeſſe that many and great are my ſinnes, mine offentes infinite, and my righteouſneſſe like a moſt filthy and polluted cloth. If I ſhould conceale mine iniquities, they would breake out againſt my will, and that to my greater ſhame: but alas I cannot hide mine vnrighteouſneſſe from thee: the corruptions of my proceedings heere in this life are manifeſt and filthy before men, much more knowen and odious before thee, who loatheſt whatſoeuer is euill, and ſearcheſt out the ſecrets of all hearts: thou beholdeſt the inward thoughts, and vncouereſt the hidden parts within: and therefore euen againſt my ſelfe I will confeſſe my ſinnes, I will lay open mine iniquities, I will accuſe my ſelfe before thee: I iudge and condemne my ſelfe worthy of death eternall: I deſerue not to be accepted to come or to preſent my ſelfe be-

fore thy tribunall ſeate, but to be reie-
cted, to bee caſt off as a filthy wretch,
and neuer to be receiued into fauour a-
gaine, and to reſt as a reprobate and a
caſtaway; who if I ſhould not be recon-
ciled into thy fauour againe in Chriſt
thy Sonne, I ſhould wiſh the hils to
couer mee; and the mountaines to fall
vpon me to hide me from thy maieſtie:
and therefore good father I laid downe
mine offences before thee by an open
confeſſion, that my ſinnes are ſo great,
ſo many and grieuous, that when I ex-
amine them, they are in number more
then the haires of my head, nay then the
ſand of the ſea, which are impoſſible to
bee numbred: I accuſe my ſelfe and
holde mee guilty of manifeſt high trea-
ſon againſt thee, and by the teſtimony
of mine owne conſcience, I iudge my
ſelfe worthy of thy diſfauour: yea Lord,
I cannot but vtterly condemne my ſelfe
to bee no more worthy to be called thy
ſonne, no more woorthy to bee partaker
of any of thy bleſſings, but by the due
deſert of mine euill and corrupt behaui-
our to bee caſt into vtter darkeneſſe,
where ſhall be weeping and gnaſhing of
teeth: and yet Lord, who knoweth,
or by examination can finde out his
iniquities at the full? who can recite all
the tranſgreſſions that he hath done?
onely thus much I muſt needs confeſſe,
that I haue ſinned againſt thee, and
done euill in thy ſight, that thou onely
maieſt bee approued iuſt, and bee ac-

know-

knowledged a most righteous God, when thou hast vtterly condemned me for my sinnes: all men, oh Lord, all men are vanity, there is not one that doth good, no not one: we are all of vs borne in iniquity, and in sinne haue our mothers conceiued vs: and we, miserable and filthy as we are, doe daily transgresse thy will, and doe multiply our transgressions continually: and therefore I most filthy wretch cannot but againe and againe, accuse, iudge and condemne my selfe to haue deserued thy iust displeasure with paines eternall: and yet such is thy fauour, that thou wouldest not that we should die in our sinnes, but vnfainedly to repent and come vnto thee. Oh good Father, what are we men, that we should be cleane, and he that is borne of a woman, that he should be iust? we haue all corrupted our waies, & we haue all neede of thee, and therefore I come vnto thee: accept me againe into thy fauour that I may say, When my soule began to slide, thy mercies, oh Lord, did hold me vp.

O Lord increase my faith.

A praier for Christian families.

Morning Prayer.

OH Almighty God, high and powerfull, faithfull and louing, we thy poore creatures full of

weakeneſſe and ſinne, become humble petitioners vnto thy maieſty, in the name of Jeſus Chriſt thy deare ſonne, and our Sauiour and redeemer, that in him, and for his ſake, it may pleaſe thee to reforme our corrupted thoughts and impure affectiõs wherin we reſt ſo polluted, as neither our hearts can conceiue, nor our tongues vtter any thing as of our ſelues which may not be rewarded rather in thy diſpleaſure with puniſhment, then in thy loue with relieke. And therefore, deare father in Jeſus Chriſt, we come vnto thee, humbly beſeeching thee to frame our harts aright, and our tongues to ſpeake to thy glory, that as thou deſerueſt aboue all to be praiſed for our continuall comfort inward and outward for ſoule and body: ſo we may be taught both how to ſpeake to thine honour, and how to practiſe to our owne ſaluation, in the merits of thy ſonne in whom we are ſaued, though loſt in Adam. In him wee haue free acceſſe vnto thee in faith, though barred and caſt from thee in Adam: in him wee haue recouered thy loue, which wee loſt in Adam: in him wee were fore-choſen to ſaluation, and therefore in him, and for his ſake forgiue our ſinnes. And as by old Adam ſin grew in vs, and tooke deepe roote to our confuſion: ſo in him let vs take hold anew to our reſtitution. And as all things were curſed in the firſt, ſo let al things reſt bleſſed and ſanctified vn-

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to vs in the ſecond. And as in and by the one wee were depriued of all conſolation, both of body and ſoule: ſo in the other, let vs inioy againe all things neceſſary. For alas, moſt gracious father, without him we are poore within and without, and without him not able to performe the leaſt duty belonging vnto thee, vnto our neighbours or our ſelues: for to thee belongeth all honour, praiſe, and glory, as vnto our creator, ſauiour, and ſanctifier, three in perſon, working our threefold comfort. To our neighbours belongeth our vnfained loue, as vnto our ſelues, and to our ſelues belongeth continuall watchfulneſſe, leſt that we be ouercome with ouermuch ſecurity, and ſo forget all duty required at our hands. And for that deare father we haue heerein ſinned more grieuously than wee can finde out in our ſelues, pardon vs wholly in him that hath performed all things wholly for vs. And as thou ſeeſt our imperfections great, and all our power meere weakneſſe, ſanctifie henceforth our hearts, ſoules, and bodies, that our thoughts, cogitations, and affections, may be al renued, that the old man with his fruits may die in vs, and that the new man may appeare to be ſhaped in vs, by our renued liues, which may be teſtified by our godlineſſe, faith, loue, mercy, patience, meekneſſe, long ſuffering, watchfulneſſe, knowledge, and ſincere affections, that howſoeuer heretofore

tofore wee haue beene seene either this night or at any time heeretofore giuen to vanities, idleneſſe, ſinne, ſecurity, or any other apparant and reprooueable ſinne, we may henceforth looke vnto our actions, and be approoued not onely before thee, who iudgeſt our inward parts, but before men who ſee only the outward workes. And forasmuch, good father, as we, while we ſtay heere, muſt be expoſed, when the night is paſſed, to the trauels of the day, and ſith the day bringeth with it many dangers, bee vnto vs this day our keeper, that we fall not into any danger: our director, that we may walke aright, and our helper, that we want nothing. And bleſſe the endeuours of our mindes, the actions of our bodies, and ſanctify our callings, that as we rightly & as children reſembling thee our heauenly father in ſincerity, may walke in our vocations, not puffed vp, either for pride, for that wee can doe more or better than other men, or with diſpaire, for that others go before vs in ableneſſe, gaine, or ſkill. But let vs fall downe before thee, not onely this morning, but at all times of the day, in hearty praier, that thou wilt bee vnto vs all in all in Chriſt, who hath purchaſed thee againe to vs, and redeemed vs againe vnto thy maieſty. And therefore, Lord, as we paſſe forth this morning into the wilderneſſe of this world, among the dangers lurking therein, be vnto vs our guide, and our

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strong refuge, lest Sathan that wily enemy intrap vs to consent to sinne, or that any other euill annoy vs beeing weake, and soone become foiled in the field of our warfare. Blesse vs all (oh Lord) with thy grace, and all the rest of thy children, whom we beseech thee to make, together with vs, partakers of thy fauours to the comfort of vs all both heere and for euer. Amen.

O Lord increase my faith.

A praier for the euening.

O Thy high, mightie, and mercifull Father, guide to all that feare thee, helper to all that seeke thee, and comforter of all that serue thee: we haue no excuse whereby to free vs from condemnation, if thou reward vs according to the sinnes we haue committed against thee this day. For since the day appeared wherein we began to enter into the exercises of the body, wee haue committed actuall euils, the fruits of our corrupt thoughts. And yet wee cannot denie, but we haue receiued many bountifull gifts from thee, and tasted infinitely of thy blessings euery moment, not only of this present day past, but in euery day of our corrupt liues. We haue beene made by thee, wee haue beene sanctified by thee, we haue beene fed by thee, we haue beene cloathed by thee, and wee are euen now preserued

by thee: and it is thou that giueſt vs euen now power to ſpeake: from thee we haue all that is good, and of our ſelues all that is euill. From our ſelues proceed neither good thought, nor good word, nor good worke, and therefore can wee not now behaue our ſelues as we ought towards thee: we cannot honour thee, wee cannot ſerue thee, wee cannot pray vnto thee as obedient children, by reaſon of our corrupt imaginations, which tend to euill euermore. And yet, oh mercifull Father, we bow our knees vnto thee, which yet is of thee: bow thou alſo our hearts, that we may not only appeare outwardly to be humble, but inwardly: and let the ſighs and continuall groanes of our hearts teſtifie our obedience, our repentance and humiliation before thee to be in ſpirit and trueth, as our outwards actions appeare in ſight. And ſith when we haue done all that wee can, we cannot attaine vnto that perfection which wee owe in duty to thee, accept the merits of Jeſus Chriſt our moſt loving redeemer, who as he was moſt willing and obedient, euen vnto the death of the croſſe for vs: ſo Lord, let his merits make vs one againe with thee. And looke not vpon vs but in him, in whom as thou art well pleaſed, be pleaſed with vs in him. And howſoeuer we may be reiected, not only for this daies ſinnes, but for the ſinnes yeſterday, yea, the ſinnes of all the time of our liues, which

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being heaped vpon vs in iudgement, would preſſe vs downe to hell, yet ſith he hath cleanſed vs from all, ſo liue vs all, and ſanctifie vs againe by thy holy ſpirit, which worketh in thine elect by his mercies. And as thy loue hath appeared towards vs in thy many outward bleſſings, both this day, and all our life, in feeding vs, comforting vs, and defending vs from the ſnares and dangers which lie euery where in our walkings: ſo let thy loue more and more appeare in feeding vs inwardly by grace, that we may abound in knowledge, in faith, in zeale, and all godlineſſe. And grant that as we haue paſſed this day, and are brought by the courſe of times to the darkneſſe of the night, ſo when the end of our life ſhall approch by the courſe of our yeres to the darkneſſe of the graue, wee may be but thereby tranſferred from this mortal to immortall life, from this darkneſſe to euerlaſting light, and from theſe vaine delights, to the heauenly ioies, purchaſed for vs by Chriſt. And while wee liue heere as Pilgrimes in a ſtrange countrie, farre from that euerlaſting Citie, yeeld vs in thy mercies in Chriſt all inward and outward bleſſings, that to vs there be nothing wanting, neither for our corporall or ſpirituall comfort. Bleſſe the workes of our handes, the thoughts of our hearts. Bleſſe our going forth, and comming in, in our houſes, and in the fields; bleſſe our callings,

lings, and sanctifie all our affections. And grant that wee may still meditate righteousnesse, and practise it. Giue vs victorie ouer all sinne and wickednes: teach vs to heare and follow thy commandements. Illuminate vs with heauenly light, and guide vs in thy truth. And as we are now come to the ende of this day, as we shall come to the ende of this life: so confirme our obedience vnto thy will, that this night may be prosperous, and without danger vnto vs. And that we may therein rest without perill of body or soule, as in Christ we shall rest free after this life, from all perils, dangers, troubles, cares, want, feare, and all euill in the life to come.

O Lord increase our faith.

Conclude both morning and euening Praier thus.

AND for asmuch, most mercifull and loning father, as wee are of the company of the Church militant, and are members of thy sonne, together with a multitude vnknowen to vs, dispersed ouer all the earth, who make vp the number of thy children, and who are continually vexed, crossed, and afflicted, not onely generally in regard we are of that Church, but particularly in regard wee are thine. Thy

Church

Church which is troubled with warre, ſedition, perſecution, and continuall ſlanders and ſlaughters, and euery particular member thereof is aſſaulted with infinite calamities: aſſiſt vs (deare Father) in our prayers that we may call to minde, and commend vnto thee the dangerous eſtate of thy Church, and euery member thereof, that wee all feeling one anothers wants, may humbly beſeech thee for ſupply, and grieue at the griefes of al, that thou maieſt be appeaſed with all: and releeue, comfort, defend and teach all, that we reſt not as thine enemies, who ſeeke to trouble the peace of thy Church, but as thy deare children, ſeeking by all meanes to preſerue and increaſe it. And therfore, good Father in Jeſus Chriſt, bleſſe all thy people, ſend downe thine holy ſpirite into all our hearts: teach vs all to feare thee, to ſerue thee, and to loue thee, and to imbrace one another in brotherly kindneſſe in Jeſus Chriſt: and giue aide, ſuccour and aſſiſtance to all that are in diſtreſſe. And for that thou ſeeſt the dangers of the time, how like thy Church is to fall into the hands of the wicked, take part with it, oh Lord, and in the name of thy deare ſonne defend it, and ſuppreſſe the vaine imaginations of them that riſe vp againſt vs. And in their greateſt pride & pompe confounde them, leſt they ſay our hands haue preuailed. And keepe vs all in true obedience to thy Goſpell, and let vs all bring

forth the fruits thereof, as a true teſtimony of our obedience. And forasmuch as we can not performe as of our ſelues, any thing to anſwer our duties as wee ought, without thou teach vs: Oh teach vs Lord by thy miniſters, and increaſe the number of thy ſincere and painefull preachers, and let them be inſtructed by thee, and we by them from thee, that we all may ſhape our liues according to thy will. Bleſſe (oh Lord) thy Magiſtrates where thy Goſpell is preached: bleſſe our King thy ſeruant Iames, our Queene and Prince, defend them, and teach them, and conforme all their thoughts to thy glory, and their workes to the good of thy Church. Direct ſuch as thou haſt placed counſellors vnto our King, giue them wiſdome from aboue, giue them knowledge, giue them vpright hearts, that they may doe all things to the good of thy Church. And ſith nothing can proſper without thou proſper it, proſper all our callings, and bleſſe our hands, and our proceedings againſt the man of ſinne, ſanctifie vs all, and our thoughts, that thou maieſt be truely honoured, and we ſtill defended in truth through Chriſt.

Our Father which art in, &c.

* * *

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A Pensive Mans Practise.

The Third Part.

Conteining many godly motiues and prayers for diuers purposes.

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I. N.

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H-11

A Pensive Mans Practise.

A godly aduertisement.

IT is a common matter, and necessary for Princes and great estates, vpon their repaire vnto any house, where in they purpose to make ante small abode, to take order that the same be cleansed, swept, garnished, perfumed, and set in decent and pleasing order, aswell for healths sake, as for comlinesse, pleasure, and delight. But much more it behoueth vs, that haue taken vp our lodgings, and abiding places in these our mortall bodies, to take order with our affections, wils, and dispositions, that our conuersations be in such decent, comely, sweet, and comfortable order disposed, that our

How Princes and great men vse to decke their houses, where they purpose to abide.

What order we must take in our bodily houses.

our ſoules be not annoied with the filth and ſtincke of our corruptions, while we abide in the ſame, but rather that our ſoules may bee delighted with the ſweete odours, and ſacred perfumes of ſanctitie and ſpirituall graces.

Wee muſt therefore like, vnto good Suruaiers and Ouerſeers of our owne buildings, carefully endeuour, that all the noiſome places within our building be cleanſed, and the contagious ſinkes and vnſeemly filth and rubbiſh, which diſgrace or annoy the ſame, be caſt out and ſwept. And aboue all, we muſt look into the heart, for there lieth infinite filthineſſe: and vnleſſe it be carefully ſeene vnto, it will hardly be throughly cleanſed, for the heart is the place that is moſt deceitfull and wicked, yea aboue all the other parts of the body, and therefore it is demanded, Who can know it? Inſomuch as the Prophet argueth, that the heart is ſo ſubtill and deceitfull, that vnleſſe we moſt narrowlie ſearch it, there will lie hidden filthineſſe and corruption, when we thinke it is well ſwept and garniſhed. It is a dangerous thing for vs to flatter our ſelues in our hearts, ſaying: our hearts are cleane, and we ſhall haue peace, and yet the filthineſſe of ſinne reſt in vs, and the root that bringeth forth gall and wormewood, groweth in our wils and behauiour. But wee muſt circumcile our hearts, we muſt cut off all peruerſe and corrupt affections, and purge vs of

We muſt cleanſe the heart aboue all other places. Iere. 17.9.

The heart is a ſubtill corner.

Deut. 29.

Acts 8.23.

Deut. 30.6

of all iniquitie: wherein we must craue the assistance of the spirit of God, which will purifie our hearts. And he that will not thus endeuour to cleanse this most filthie part of his house, but resteth stiffe necked, and as it were, of an vncircumcised heart and eare, not forsaking his old wicked conuersation, neither will heare when God speakes vnto him: he doth as it were, resist the holy ghost. And his filthinesse will so infect his poore soule, euen with the leprosie of iniquitie, that he shall neuer be suffered to enter into the sweet habitation of eternall happinesse. All the filthie desires and lusts of the flesh lie hidden in the heart, adultery, witchcraft, hatred, debate, emulation, wrath, contention, sedition, heresies, enuie, murthers, drunkennesse, gluttonie, and such other filthy annoiances, which vnlesse they be swept out and cast off, they will infect the whole house of our bodies, with such vnsauorie and noisome pollutions, that our mouthes will be defiled with cursing, lying, and bitternesse, our eies with lust, our hands with touching vncleane things, our feet shall not be able to walke the way of righteousnesse, but take the way of sinne, and all the whole house of our earthly tabernacle shall be so polluted with filthinesse, that all our progresse will be turned to our disprofit: and our hearts-ease to heart-sorrow. Wherefore let vs cast away all the dregs of the old Adam, which is. Act 7.51.

We must cast away the dregs of old Adam, and imbrace Christ.

I vnright-

vnrighteousnes, wherein wee sometime walked, and let vs decke vs with the workes of the new man, which is renued in knowledge, after the Image of Christ, who is the way in whom wee must walke, the truth which wee must embrace, and the life wherein wee must liue for euermore, which way, as it is pure, cleane, sweet, and without turning, so must we be pure, cleane, and without sin, not turning backe vnto iniquity. And as that truth is vnchangeable, plaine, and without deceite, so must we be simple, constant and faithfull: and as that life is without all blemish, euerlasting, and neuer ending, so must we be quickned, liuing without all blemish and spot of sinne, in righteousnesse and holinesse for euer. Therefore let vs consider, what are the principall & chiefe ornaments to beautifie this our mansion house, being thus swept and clensed from the former filthinesse, that when wee shall remoue from this our earthly tabernacle, wee may take that way, depart hence in that truth, and so for euer liue in that life, Christ Jesus, who will bring vs to his heauenly habitation, the absolute end of our Progresse, and the full accomplishment of our Heauenly happinesse.

Whereuithall we must adorne the houses of our soules in this life.

Let vs then consider, that as the filthinesse which wee haue cast out, was most vgly, filthy, and noisome vnto vs, because they were the workes of the flesh which bring forth death: so wee must adorn

adorne vs with ſanctitie and holineſſe, the workes of the ſpirit, which will be a moſt comely beautifying of theſe our houſes of claie, and leade vs vnto life. We muſt now therefore ſweeten and perfume our hearts, with loue, with ioie, with inward peace, with long ſuffering, gentleneſſe, goodneſſe, faith, meekeneſſe, temperance, and all godly conuerſation, caſting away all deſire of vainglory, not prouoking one another, nor enuying one another, that being dead to ſinne, & liuing to God, we may declare the ſame in this our ſtanding houſe, by an innocent & ſanctified life.

The fruits of the ſpirit beautifie our earthly tabernacles.

Hauing thus cleanſed our houſes from filthineſſe and corruptions of the fleſh, and decked the ſame with the ornaments of the ſpirit, it is neceſſary that we ſhould proceede to the execution of our callings, according to the rule of the Diuine word, knowing this, that wee liue not vnto our ſelues, but vnto God: not for our ſelues, but for our brethren: for whoſe ſakes we are bound to trauell in our callings, and to execute our offices and functions as becommeth vs, that our calling in Chriſt may be made ſure, euen in this life.

We liue not to our ſelues, nor for our ſelues.

There are in euery body many members, and euery member hath his ſeuerall place, office, and function. Euery kingdome is a body, wherein there is a gouernour, and people, as ſubiects to be gouerned: wherein alſo are many Magiſtrates, as the principall mem-

Euery body hath many members.

bers of that body: and alſo there are inferiour members, preſerued and defended by the more glorious. Euerie family is a body, where is a father, and where commonly are children. Where are maſters, there are ſeruants. All theſe hauing ſeuerall offices and places in this ſtanding houſe of our common-weale, muſt euery one proceede to the performance of his calling, in ſuch ſort as there be not any diſorder, or any complaining in our ſtreets.

We are to thanke God for our head K. *Iames.*

2. Kin. 10. 8. 9.

The Q. of Saba to Salomon.

We are humbly to thanke our God, that hee hath eſtabliſhed our head in ſuch comely ſort, and endued him with all vertues anſwerable vnto his high function, yea wee may ſing vnto our King Iames, the Queene of Sabaes ſong, which ſhe made of the happie gouernment of Salomon, Happie are thy men, may we ſay, happie are theſe thy ſeruants, which ſtand heere before thee, and heare thy wiſedome. Bleſſed be the Lord thy GOD, which loued thee, to ſet thee in the throne of England, becauſe the Lord loued England for euer, and made thee King, to doe equitie and righteouſneſſe. It is verified in him. That the King by iudgement maintaineth the countrey. Prou. 14. 4. How haue we (the poore members of his body, whereof he is the head) beene maintained, preſerued, conducted, and bleſſed in this ſmall time of his gouernment! No nation hath taſted the like benefit, who in ſtead of war, which was feared, we haue found peace: in ſtead of being depriued of the

Rom. 13. 1. 2.

No nation hath taſted like bleſſings as England.

the ſweet vſe of the Goſpell, we enioy it ſtill with ſuch a full meaſure of iudgement and equitie, mercy and truth, as wee anywith Dauid ſing, Mercie and trueth are met together, and righteouſneſſe and peace haue kiſſed each other.

O that there were ſuch a reſemblance of performance of dutie in euery of the members, as is apparant in the head, that the ſubiects could anſwer in like ſort for their obedience, as his Maieſtie for gouernment: then ſhould wee haue a moſt comfortable abiding in this our ſtanding houſe of the fleſh: then ſhould all the noiſome corruptions of enuie, malice, reuenge, gall, and bitternesſe of the heart, bee turned into loue, meekeneſſe, mercie, and peace: then ſhould wee haue no leading into captiuity, no impriſonments, no murthers, no ſtrife, no debate, no cauſe of complaining amongſt vs. But we muſt looke into our duties, and faſhion our ſelues, not according to the former deedes of diſobedience, but as becommeth the ſeruants of God, knowing that we are commanded to obey ſuch as are appointed to rule ouer vs: wee muſt ſubmit our ſelues vnto all maner of ordinance of man for the Lords ſake, whether it bee vnto his Maieſtie, as vnto our ſuperiour; or gouernors, as vnto them that are ſent from him for the puniſhment of euill doers, but for the praiſe of them that doe well. Wee are commanded reuerently to vſe the Iudges, and not to ſpeake euill of the ruler of the people.

How ſubiects muſt faſhion themſelues in obedience.

Euery ſoule muſt ſubiect it ſelfe to the higer powers, for there is no power but of God, and the powers that are, are ordained of God: whoſoeuer therefore reſiſteth the power, reſiſteth the ordinance of God, and they that reſiſt, they that will not obey and ſubmit themſelues vnto ſuch as are in authoritie, ſhall receiue vnto themſelues iudgement: they ſhall be punished, not onely by the cenſure of the Iudge in this world, but by the iudgement of God.

The diſobedient ſhall be puniſhed.

This then is not the leaſt thing that we ſhould haue care of, while wee are in this houſe, to caſt out of our hearts all diſobedience, and ſo beautifie the ſame with vnfained loue vnto his Maieſtie, who ſo wiſely ordereth and gouerneth this our ſtanding houſe, and louingly entertaineth euery member of this body, that hee ſuffereth not the leaſt, the weakeſt, the pooreſt, nor the baſeſt to bee diſtreſſed, wronged, or abuſed, but he extendeth preſent reliefe, comfort, and aſſiſtance in iuſtice and equitie.

What an vnnaturall member is it then, that will raiſe it ſelfe vp, to offend this ſo ſacred a head? Nay, what member is it, vnleſſe hee be ouermuch infected with the poiſon of enuie, that will not ſtriue by all poſſible ſtrength to performe the dutie of a true ſubiect, in whatſoeuer office, calling, or authoritie he be placed, although verie dangerous members haue beene formerly

found

found in this body: but they were wi-
thered and dried vp with the ſcorching
ſunne of vaine-glory, ſo that they in Withered
their hearts could bring forth no fruit, members
but very rottennesse of heart, wherein of the bo-
lurked nothing but the eating wormes dy of the
of enuy, the viperous affection of ha- common
tred vnto the truth, and conſequently weale.
diuelish deſires to diſturbe, nay, to ſub-
due and confound the whole body. But
their rottennesse and filthinesse haue
been happily found out, and they iuſtly
condemned.

Let vs therefore that now liue in a
time wherin euery man may walke in
his duty aright, while it is to day, yea,
while we are in this earthly tabernacle,
and therein haue the comfortable vſe We muſt
of the word to teach and direct vs: let all well a-
vs all endeuour to keep a direct courſe gree in our
in euery of our particular callings, callings.
that we may be found liuely and profi-
table members of the body of our com-
mon-weale.

And no doubt (which I heartily wiſh
in the Lord) but all our gouernours
know what belongeth vnto their Chri-
ſtian duties, wherin they ought to con- Gouer-
ſecrate themſelues wholly, to the bene- nors muſt
fit, profit, honour, and quiet of this our endeuor
publike ſtate, wherein they are appoin- to pre-
ted to gouerne, not ſparing any labor, ſerue the
care, expences, toile of minde or bodie, common-
no, not their common-weale in all hap- wealth.
py felicity. And as in theſe our ſacred
Gouernors and Magiſtrates, there ap-

peareth a continuall working & watchfulneſſe for the maintenance and vpholding of this publike weale: So in vs that are to be gouerned, there is a neceſſitie of reſolute obedience and dutie vnto their authoritie laid vpon vs. And forasmuch as wee ſee by experience, that the wiſedome, loue, and zeale of our gratious Superiour Gouernour, doth in ſome meaſure ſeeme to ſurmount his authoritie in commanding vs, let our humilitie, loue, and free obedience towards him and the gouernors vnder him, be greater then our ciuill ſubiection: And let our hearts in all fulneſſe be fraught with ſuch dutifull deſire to frame our whole affections to the will of the Magiſtrates, that there may be no occaſion giuen them to lift vp the ſword of iuſtice againſt any of vs, for they beare not the ſword for nought: he that offendeth ſhall be puniſhed, and euery euill member of this bodie ſhall be cut off by the ſame. But ſuch as are profitable and helping members, ſhall not only not taſte of puniſhment, but bee praiſed: and euery good endeuour ſhal receiue his reward: yea, and whoſoeuer is grieued amongſt vs, if it be the foote, then the head it ſelfe, and the moſt eſpeciall member of the body, will haue regard vnto the ſame, and incline helpe thereunto, as vnto themſelues.

Neceſſity of obedience laid vpon ſubiects.

Euerie good member is praiſed, and receiueth reward.

Who therefore would not endeuour with all force, to anſwer in dutie what

is

is offered and adminiſtred vnto vs, from theſe higher powers? for take away obedience, and we cannot but fall into many miſerable calamities. A priuate houſe we ſee is well ordered, when ſeruants yeeld obedience to their maiſters, and children humilitie to their parents: But turne it contrarie, and there followeth preſent confuſion: how much more will the calamitie be great, and the miſchiefe intolerable, if there ſhould not bee true loialty in the ſubiects towards their gouernours, as there is godly carefulneſſe in the gouernours for the preſeruation of the ſubiects. Obedience the prop of our quiet.

We runne the moſt of vs, and eſpecially which are the inferiour ſort, vnto a moſt rash breach of the lawes carefully made by our ſuperiours, and it argueth in vs inconſtancy, and bewraieth in vs that our hearts are not fully cleanſed from groſſe enormities. And therefore if wee hope when wee depart hence, to attaine vnto that ſpirituall home, that ſacred Citie which wee ſeeke, that place of perpetuity and euerlaſting ioy, wee muſt enter againe into our hearts, and thruſt out the old groſſe deſires and corrupt affections there lurking, which breake foorth often times to the breach of the lawes of our commonweale, which ſhould be kept by vs inuiolable. But eſpecially we therein violate the lawes of our God, who looketh on vs, who conſidereth our waies, and God ſees our walking.

beholdeth our proceedings, howsoeuer we thinke he seeth vs not.

It might bee thought a superfluous thing to set downe particularly wherein we offend grosly: but for that it is a thing necessary that they should be considered and reformed, I will briefly call to minde some such as I wish especially were redressed: among which, as the most vgly before God and good men, is Pride, a peeuish euill, and a flattering conceit of our selues, that we are that which indeed we are not, and indeed wee make our selues monsters, and are not: for God hauing created vs seemely, and the most glorious of all other creatures, wee of our selues deforme our selues, and marre by our mischiefe what God hath made in his mercy. But the beginning heereof, euen of our pride, is, to fall away from God, and to turne our hearts from our maker. Being fallen from God we are cast downe vnto Sathan, and turning our hearts from our maker, we become one in consent with him that doth miscarry vs: and yet how goe we hand in hand with this wicked one, by whom we were deceiued, euen in the humour of pride, in the beginning? and cannot yet take heede of his wiles, whereof the greatest is this filthy fashion pride: and the pride of England, is, as it were set vpon the highest mountaine of the world, seene and scorned euen of very Infidels of the earth: such as know not

Pride a most vgly sinne before God.

The pride of England.

not God, make maruell of our monſtrous attire, which exceedeth not only in coſt and colour, but in weight and faſhion: oh pull it downe, it is not fit for ſuch as are taking the way to the kingdome of Heauen, it agreeth not with the gueſt which lodgeth in vs, the ſpirit of God: it is no fit ornament to decke the houſe of our ſillie ſoules, for it ſtinketh and polluteth all corners of the houſe: oh remoue it, and ſend euery country his faſhion againe: be not beholden to any nation for ſuch trumpery, neither to the garment maker, whole ſtudy therein, though it pleaſe the vainglorious for a time, it will bring repentance too late to the worke and to the workman. It is from the Court come into the Country, a dangerous euill, and hath infected the poore plowman, that an yeares wages ſufficeth not one ſute of attire. If I ſhould tell all, the carter would ſteppe in with his Courtly gardes, and will defie him that is not of the faſhion: men and women, the rich and the poore, the old and the yoong, are too far gone in this lickneſſe, the Lord giue a timely medicine, leſt we periſh therin. We might (were wee mindfull of our dangers) call to minde what diuerſitie of diſeaſes, and ſtrange maladies, haue beene amongſt vs of late, as though the Lord would ſay, as yee change your affection vpon vaine things, and as yee are neuer ſatisfied with variety of faſhions, falling daily from me, ſo will

Pride polluteth all the corners of our houſe.

The carter and plowman exceedeth in pride.

I make you know by the variety of my puniſhments, that I haue yet in ſtore more ſtrange calamities then yet ye haue felt. And ſhall wee not yet caſt off theſe enormities? Surely it is ſo diſlike that wedding garment, wherewith we muſt enter into our heauenly inheritance, and it is ſo ſtrange vnto the Lord, that hee will not know vs to be his: oh that it were reformed: for euery man and woman wade in exceſſe in this ſinne without reproofe: let it be reformed, leſt God reproue vs.

Should wee let paſſe ſome little recounting of another groſſe euill, whoſe reproofe is deſeruedly ſet downe by the ſacred cenſure of God, and therefore I will ſhew what the Lord himſelfe ſpeaketh againſt it, that I may be irreprouable: The deſire of mony is the root of all euill. Oh what a ſhort and ſharpe ſentence is this! If it be the root of all euill, then hath it, no doubt, many branches of euill, therefore it is very vnfit to reſt in this houſe of our ſoules, for they that haue thus luſted extraordinarily for this worldly muckе, haue erred from the faith, and pearced themſelues through with many ſorrowes. See what a moſt dangerous euill this couetouſneſſe is, it diſquieteth both the body and minde heere. The whole houſe is out of order where this filthineſſe lieth, and therefore aboue all other euils it is to bee reformed, for that it diſtempereth vs heere, & ſtoppeth the waies that ſhould

lead

lead vs to the heauenly Ieruſalem. Wo be vnto you rich, ſaith Chriſt, for you haue your conſolation heere. It is a ſinne ſo diſpleaſing vnto the Lord, that hee pronounced deſtruction vnto the people of Iſraell, for that from the leaſt vnto the greateſt of them, euery one was giuen vnto couetouſneſſe. Let vs therefore haue a care to reforme this enormitie, and let vs caſt it out of our hearts, for it breedeth many euils: yet this euill aboue all other ſeemeth vnpunishable, nay rather commendable, becauſe it ſeemeth good husbandry. But all that are in the right way vnto heauen, will caſt it out of this their ſtanding houſe, as dirt, dung, and vnprofitable ſtuffe, and be onely carefull and content with competency, according to their qualities and callings, and not to ſet their mindes vpon that which in the end makes them curſed idolaters, and bringeth with it an impoſſibility to enter into the kingdome of heauen. It is impoſſible for a Camell to goe through the eie of a needle. As impoſſible it is ſaith Chriſt for a rich man to goe to heauen. Yet will ſome ſay, indeed it is impoſſible with man to bring a camell through the eie of a needle, yet God can doe it: then is it a miracle, and ſurely by conſequence a miracle is a rich man, namely a couetous man be ſaued. Couetouſneſſe vnpuniſhable.

This euill of couetouſneſſe draweth vnto it another dangerous euill, flatterie, which is an euill that draweth Flatterers

lights

light conceited men into vaine-glorie. But all flatterie is like the kiſſe of an enemie, as was Iudas, and therefore are all flatterers to be reiected, and to be caſt out of this common ſociety of the members of this body, and to be cut off as vnprofitable and perilous: yet theſe proſper in the world, and fare far better then ſuch as ſpeake the trueth from their hearts.

Certaine idle perſons, whoſe infections doe annoy a great part of this bodie, are to be cured, or cut off; for they are dangerous members, for whoſe reformation haue beene made many notable prouiſions, by ſundrie ſage and graue acts, and houſes of correction for vagarants, erected in euery ſhire. But it falleth out, that the number of ſuch dangerous weeds rather increaſe then diminiſh, to the great detriment of our common-weale: wherein I ſuppoſe the negligence of inferiour officers, is a great occaſion of their increaſe.

I haue trauelled in many ſhires, and it appeareth that there is little or no execution of theſe good lawes, greatly to be lamented, not only in regard of the common quiet, which by them is like to be diſturbed, but alſo in regard of the perſons themſelues, who endanger their owne eſtates by their vngodly loſtemeſſe & lewdneſſe of life, The common-weale alſo loſing their labour and trauell, which might in ſome meaſure

ſure ſtead their children, if with a ſound & godly diſpoſition, they would frame their limbes to labor, yet eate they that which is gotten by the ſweate of other men. The number of theſe perſons is great, the perſons themſelues for the moſt part able of bodie, hardy, ſtout-harted, & fit to be imploied in ſtrong affaires, a number of them yet counterfeiting impotencie, & deforming themſelues with rotten rags, paſſing throgh the countrey halting in the daie time, and oftentimes annoy the good members of this publike weale in the night. Theſe paſſe and repaſſe by ſuch as haue authoritie to examine, to commit, to punish, and to reforme their diſorder, and yet few or none ſet hand to redreſſe it. If the Citie of London be viewed; the ſtreetes within it, and the ſuburbes and fieldes neere it, will yeeld of yoong and old, men and women, able of bodie to ſerue maſters, and to labour for their liuing, a great number of vagabonds. And which is moſt lamentable, the yoong and tender girles and laddes of all ages, lie vnder ſtalles in the ſtreetes by great companies, vnder hedges in the fields, and no man taketh them vp to bring them to ſome facultie to get their liuing, as is commanded, but ſuffer them to wallow ſtill in idleneſſe, vntill they bee paſt to be reclaimed, falling into breach of the lawes, & ſo are eaten vp with vntimely death: who if they had beene carefully

prouided

L. 8

prouided for, they might haue procured good members of the weale publike. It is no new thing, and would God it might be now at the last cut off, or in some measure reformed. The root being cut in sunder, the branches would wither, for there are diuers occasions giuen and tolerated, whereby they thus grow into these idle and vagrant courses: It seemeth lawfull, for it is tolerable, that euerie man at his pleasure may leaue his trauell, and goe to the play-house, bowling allies, beare-gardens, ale-houses, tauernes, and gaming, where they lose their time, consume their thrift, and offend the lawes of God and his Maiestie. And the Sabbaoth day which should bee sanctified with praier, and hearing of the Word, is prophaned with these accustomed euils. And out of these euils of idlenesse and loitering, spring many noisome things, that blemish our bodie heere, as filthinesse of the flesh, drunkennesse, gluttonie, swearing and blasphemie, forgetfulnesse of God, and contempt of Magistrates, wherewith our abode heere being grossie defiled, such will be our vnsauorie dwelling, that our spirituall guest the holy Ghost, will refuse to abide with vs.

Therefore, O yee men of God, whom the spirit of God directeth, flie these things, and follow after righteousnesse, godlinesse, faith, patience,

uence, and meekeneſſe, fight the good fight of faith, lay hold of eternall life, whereunto yee are called, and haue profeſſed a good profeſſion before many witneſſes. Keepe on the courſe yee haue begun without ſpot, and vnrebukeable, vntill the appearing of our Lord Ieſus Chriſt, who onely hath immortalitie, and dwelleth in the light that none can attaine vnto, whom neuer man ſavv, neither can ſee. Vnto vvhom be honor, and power euerlaſting, Amen.

LEVIT. 18. 3. 4. 5.

After the doings of the land of Egypt wherein yee dwelt ſhall yee not doe. And after the maner of the land of Canaan whither I will bring you, ſhall yee not do, neither walke in their ordinances. But doe after my iudgements, and keepe mine ordinances to walke therein, I am the Lord your God.

A Motiue to thankefulneſſe to God, for giuing vs King IAMES, to pray for his proſperitie.

I Doe perſwade my ſelfe there needeth no motiue vnto ſuch as feare the liuing God, to bee thankfull vnto him for

for giuing vs this admirable bleſſing K. Iames, in whom howſoeuer our peace, and the free vſe of the Goſpel is continued vnto vs and allowed vs, we cannot but acknowledge that it was feared of good men, and wiſhed of the wicked, that it might haue fallen out otherwiſe then God in mercie hath affoorded it. When we ſaw the Sunne to ſhine, and we were refreſhed with the reflection thereof, we feared a ſtorme: but when we ſaw the Sunne altogether eclipſed, whē it was taken cleere out of our ſight, could we thinke ſo faire a day would haue followed ſo gloomie and blacke a morning? few did thinke it, though all good men did wiſh it. But loe, the eclipſed is cleered, and the light againe appeareth, as when the Sunne ariſeth in his ſtrength, he ſhweth in our Horizon comfortable, and all godlie hearts are refreſhed with the ſweet beames of his ſacred light. And ſith that came to paſſe which was meritable, lamented of ſuch as loue the light, in reſpect there were that wiſhed direfull darkneſſe to couer our hemiſphere, what could befall vs in this death in a time ſo dangerous, more acceptable and more ioyfull then the Diadem to King Iames, and his Princely preſence to vs? Surely if we ſhould not imbrace ſo high a bleſſing at the hands of the great King which we in our ſelues, with thankefulneſſe to God, and with loue vnfained to his Maieſtie, I cannot but perſwade

ſwade mee, the diuine power would turne all our comforts into calamities, our religion into idolatrie, and our peace into warre. All muſt acknowledge that it is the hand of Iehouah that hath brought this great thing to paſſe farre beyond the opinions, but not beyond the deſires of ſuch as feare God, and beare true loue vnto their countrie. And all the world may know that he which is called Iehouah is alone euen the moſt high in all the earth: and the bringing his Maieſtie to vs is his worke, and to bring it to paſſe in peace, is maruellous in humane eies. And therefore it is not anſwerable to our true dutie to the King of Kings, to attribute this ſweet ſucceſſe of a matter of ſuch moment vnto humane wiſdome, or to politike counſell, which yet hee bleſſeth for his childrens ſakes, euen for our ſakes moſt vnworthie. Let God therefore haue the praiſe. Let King Iames be euer bleſſed in the dignitie, for we are happie in him euen of Gods free grace, who by Dauid ſaith, When I haue a conuenient time I will iudge righteouſlie. And what more acceptable time could the Lord haue choſen for vs then now? then now, when ſo mightie a body was diſtracted, the head cut off, and the members deuided, inſomuch as the foot had no aſſurance of the aid of the hand, the hand doubtfull of the foote, and euery member diſtruſting each other. Oh feareful gueſt

Pſ.83.18.

Pſal.75.2.

of

I. 10

of danger, likely to haue made a great flood of euils, for euen the great Princes of the earth, gazed and gaue aime at our preſent perill, expecting ſome woonderfull iſſue of ſuch a fearefull
Pſ.144.7. change. But the Lord lookes downe from heauen, and tooke vs out of theſe great waters, and from the hand of
Pſ.147.7. ſtrangers. Shall wee not therefore praiſe the Lord? Oh praiſe the Lord, he is great, and great is his power, yea, his wiſedome is infinite. What would we haue ſaid? What ſhould wee haue thought? how would wee haue looked, if in ſtead of this our moſt lawfull liege Lord, there had come a vſurper? in ſtead of this religious Prince, there had come an idolater? if in ſtead of peace which he brought, we had warr? what ſhould the poore, humble, meeke and innocent, vnwarlike children of God doe in this heauie caſe? An vſurper they could not obey, to an idolater they could not ſubmit, in warre they could not delight. And therefore needs muſt they haue yeelded their necks to the yoke, and their bodies to the ſtake, or their throats to the bloodie men. But thanks be to God it fareth farre otherwiſe; for God gaue our King his owne right, being heire thereunto, and gaue him vnto vs, with many admirable bleſſings. Inſomuch as we may ſay with Dauid: Saluation belongeth
Pſal.3.8. vnto the Lord, and thy bleſſing is vpon thy people. And we may well acknow-

ledge

ledge our selues blessed of God, to be in such a case: And blessed be the Lord our God, which so loued our King (as the Queene of Sheba said to Salomon) as to set him on the Throne of England, because the Lord loued England, for euer, and made him King to doe equitie and righteousnesse. Oh let vs therefore consider this. And let vs goe on in the strength of the Lord, and make daily mention of his praise: yea of his onely, for surely as in great loue he hath done this for vs, so he expecteth thankfulnes at our hands: And where is our thankfulnesse, which is most expressed by forsaking sinne, and cleaning vnto righteousnesse? In many things there is a vniuersall vnthankfulnesse discouered amongst vs, as S. James saith, in many things we sinne all: then all had need to looke into their hearts, and whatsoeuer leuen of weaknesse be found therein, (as in all flesh it is and will be found) let vs indeuor to become strong in the qualities of loue, and obedience to God and our King: And let vs testifie our holy and louing affections, by often calling to minde this high benefit, and by continuall practise of praier in a true zeale, giue thanks to God for him in heart, whom we seeme to commend with outward lippes, and to imbrace with our outward deuises. We are bound by a holy law to pray for the King, yea, were he a tyrant: and for Magistrates, were they

1. Kin. 10. 9.

Ps. 71. 16.

they neuer so cruell. And shall wee not much more praie for our King whome wee see with our eies to bring foorth godly fruits of gouernment, whom we hold in our hearts to be the verie true instrument of Gods sacred loue towards vs, by whom the Lord worketh peace in our lands, trueth amongst vs, and plentie for vs? Which blessings if we neglect, wee must feare a change, for God in his wisdome trieth whether this token of his loue will moone vs to thankfulnesse: if not, he can call for new euils, and they will come speedily vpon vs when we are most secure. It is a blessing farre more precious then the wisest man can conceiue, euen that the King of Kings hath done in giuing his Maiestie a Prince of such hope, as (if liuely tokens may presage future high vertues) is like to proone the perfect image of his peerelesse Father. The blessing of the Lord be vpon the King, and vpon the Kings sonne. And all that feare God, will say, Amen.

A thankesgiuing and praier to God for the prosperitie of our King.

O Thy high, mightie, and merciful God, the founder and supplanter of Kings and Kingdomes, wee that haue receiued thy blessing of long peace, and freedome of the Gos-

in the time of Elizabeth thy handmaide our late Queene, who being the instrument of our comfort in thee in her dales, whom thou hast taken away in peace, and continued thy peace by thy seruant Iames, whom thou hast in like mercy raised for thine owne glorie and for our comfort: wee render vnto thee all thanks and praise for him, whom thou hast not only made our King, but hast qualified his Princely heart with heauenly gifts: thou hast not onely made him king ouer thy people as thou madest Saul, but thou hast indued him with wisedome and peace like Salomon, and with equity, mercy, righteousnesse, like Dauid: wherein thou hast shewed thy vnspeakable loue euen to vs, a people as it were shut vp on all sides, with feare of future calamities, threatned abroad, indangered at home, and many waies deseruing thy iudgements to light vpon vs, for our sinnes and security: yet thou like a Father that hast no desire to punish according to our faults, hast put a new song into our mouthes, euen the song of deliuerance out of many dangers, by granting vs this blessing, a King fearing thee the King of Kings, for in fearing thee, he shall serue thee, in seruing thee, he shall please thee, in pleasing thee, hee shall worke righteousnesse before thy people, he shall reuoice to goe before vs thy people into thy holy temple.

Oh blesse his royall heart with heauenly

uenly vnderſtanding conforme his affections to loue thee, prepare his will to doe good vnto Sion, and ſtrengthen his hand to the building vp of Ieruſalem. And let the tokens which we haue ſeene of his moſt gracious and bleſſed inclination, bring forth daily more and more fruites of a holy converſation before vs, that his godly example may ſtir vs vp to an holy imitation of his ſacred vertues, that both hee our King, and we his people, being knit together in a holy Vnion, may conſpire in one heart, and one conſent of doing the things that may beſt pleaſe thee.

And although by reaſon of our ſundrie and manifold tranſgreſſions againſt thee, we deſerue not ſo high and rich a treaſure as a King, to gouerne vs with mercy and iuſtice, but rather one that would vſe malice and ſeueritie, yet continue thy louing hand ouer him, keepe him as the apple of thine eie, defend him with the ſhield of thy prouidence, let none bee able to touch the hemme of his garment, or a haire of his head but in loue. Daunt the hearts of all that wiſh his hurt, diſcouer the practiſes of the wicked that wait opportunitie to touch him in euill, that their deuiſes become fooliſh, and let their armes wither, and their power be as a reed in the fire. Beare him in thine armes, couer him with thy wings, and beat them downe that riſe vp againſt him, round about, as thou haſt fore-

ly done, when he was deadly beſet with blood-thirſtie men, the experience whereof imboldeneth him to truſt onelyin thee, and maketh vs to thinke that thou haſt preſerued him for the aduancement of thy glory amongſt vs. And therefore Lord let all his foes bee beaten downe on all ſides, and let none of them bee able to ſtande in his preſence. Giue him peace abroad, and loue of his ſubiects at home. Beautifie his crowne with the moſt glorious ornaments of godlineſſe, like Dauid, of wiſdome like Salomon, of faith like Abraham, of power like Joſiah, of zeale like Joſiah, and Hezekiah, that hee may continue for a ſpectacle of ſincerity manie yeeres, and that his ſeed ſeeing the integritie of their godly Father, may neuer decline from his waies, that wee thy people may euermore celebrate thine euerlaſting praiſes for him. Hearken (oh God) from heauen, and heare him when he calleth vpon thee, & heare vs when wee call vnto thee for him. Thou art his ſtrength, thou art the author of his and our perpetuall ſafety. Giue him thy iudgements oh Lord, and thy righteouſnes vnto his counſellors, that they may iudge thy people with iuſtice & thy folke with equitie: let the mountaines bring peace, and the little hils righteouſneſſe vnto thy people: let there be no decay, no leading into captiuitie, nor no cauſe of lamentation in his dominions. But let thy trueth pre-

naile, let thy peace continue, let thy word breake forth, and the glorious beames thereof ſhine to the baniſhment of the obſtinate and ſtiffenecked ignorance of ſuch as delight in error. Exalt thine annointed, let thy right hand aſſiſt him, and thy arme hold him vp, that no enemy preuaile againſt him, ſo ſhall he ſing forth thy praiſe, and we thy people euermore giue thanks to thee.

Be glad yee righteous and reioice in the Lord, and be ioyfull all ye that be vpright in heart. Pſal. 32.11.

A motion to Praier, that God by his holy Spirit will teach vs how to pray.

LEt vs conſider how willing and ready our good God is to hearken vnto the deſires of all ſuch as hunger & thirſt for the riches of his grace, without which ſuch is our pouerty, that we know not what to aſke as we ought: But the ſpirit helpeth our infirmities, and maketh requeſt for vs with ſighes, which cannot be expreſſed. And although that fleſh and blood be ſo corrupt, that it alwaies groueleth on the puddle of worldly cares, and the better part, namely the inner man, in the meane time is forgotten, and ſtanded

God is willing & ready to giue his ſpirit to them that pray for it.

We know not what to aske without the ſpirit.

Rom. 8.26.27. Fleſh and blood ignorant of things neceſſary to be praied for.

indangered

indangered to fall into many euils, yet hauing the earnest of the spirit, we may boldly come vnto our God, who hath promised to send the same: if wee aske it at his hands, hee will giue it in such abundance and full measure, that by the vertue thereof wee shall be able to praie according to the will of God. This is the comforter which Christ promised to send vnto vs, euen the holy Ghost, which should teach vs all things: and without it we know nothing. And alas what were it for vs to fall downe before God in most reuerent outward maner, powring foorth a huge heape of words from the lippes, not hauing this inward direction? Surely it were but to spend time to no purpose: It is the Spirit that crieth in our hearts, Abba Father. The spirit of man knoweth onely the things that are of men: but the spirit of God knoweth and desireth the things that are of God. And the naturall man perceiueth not the things of the spirit of God, for they are foolishnesse vnto him. But hee that hath the spirit of God, he discerneth all things. Let vs therefore praie in the holy Ghost, let vs pray alwaies with all maner praier and supplications in the spirit. And let vs praie continually for the guide of this sacred guide, the holy Spirit of God, which will both moue vs vnto, and direct vs in all things that are requisite to the due performance of this godly exercise.

2. Cor. 1. 22. & 5. 5. Ro. 8. 17. The spirit of God the promised comforter. Ioh. 14. 16. Words without the spirit of God are vaine. The effect of the spirit. The spirit of man vnderstandeth only outwarde things: 1. Cor. 2. 11. vers. 4. 15. The spirit of God discerneth all things. Iud. 12. Eph. 6. 18.

The Praier for the aide of Gods Spirit.

FOraſmuch (deere Father) as euery man liuing is of himſelfe before thee as a beaſt, neither knowing thee, nor the things concerning their owne duties vnto thee: I, as one of the moſt peruerſe, filthy and corrupt, doe heere humble my ſelfe before thee, begging at thy hands that which thou haſt promiſed to giue vnto as many as aſke it of thee, thine holy ſpirit, that ſacred comforter, which reuealeth thee and thy will to the ſimple and ignorant, which alſo ſtirreth vp the mindes and inward affections of thy children to call vpon thee, it prepareth the hearts, and openeth the mouthes of thy children to celebrate thy name. Beſtow it therefore, good Father, beſtow it vpon me thy poore creature, and vpon all thy children. And grant that although all of vs are of corrupt affections, and of polluted lippes, yet we may be be ſpri kled with that heauenly Iſope, that w thereby may haue our hearts cleanſe from the corrupt affections of t world, and the eies of our vnderſtan ing opened, that we may ſee the go things that wee ſhould aſke, that o feete which are fettered with the ca of vaine things, may be ſet at liber that we may walke the right way w

the kingdome of heauen, that the hands of our ſoules may apprehend and take hold of the riches and righteouſneſſe of thy Sonne Chriſt Jeſus: And that by the aide of the ſame ſpirit, we may caſt off all impediments, lets & incumbrances that detaine vs from comming vnto thee. Sanctifie mee within and without, waſh mee and I ſhall be whiter then ſnow. Let thy truth & thy ſpirit meet together in my ſoule, that my praier may enter into thy preſence, and that thine eares may encline vnto my humble petitions: ſo ſhal I declare thy louing kindneſſe in the morning, and thy trueth in the night.

Thou knoweſt whereof we be made, thou forgetteſt not that wee are but duſt, an vnprofitable people: not fit, apt, or able of our ſelues to pray vnto thee, or praiſe thy name.

Wherefore good Father, enlighten vs, and teach our heart rightly to conceiue, and our toongs freely to ſpeake what may be to thy glory and our comfort: allure vs to ſeeke thee, and grant that our hearts may reioice in thee, and that wee may liue and die in thee. Amen.

Let vs now ſeeke the Lord, let vs ſeek his ſtrength, yea, let vs ſeeke his face continually. Pſal. 105.4.

Lord increaſe our faith.

A motion to a praier for the forgiueneſſe of our ſins.

HAuing thus caſt our ſelues downe before our God in true humilitie, wherein we haue acknowledged that wee are ſo polluted with ſinnes, and ſo tied with the chains of death, that there is no euaſion or meane in our ſelues, or by our ſelues to eſcape the ſnares of Sathan, that lurketh like a roaring lion, ſeeking whom he may deuoure: Wee muſt now endeuour to finde out the meane, how to be made at one with, and be reconciled to our God againe. Wherein thus much wee are firſt to conſider, that as by Adam all men haue ſinned, and haue deſerued death by ſinne: euen ſo by Chriſt wee are cleanſed from ſinne, and ſtand againe in the fauour of God the father by faith in him: Whom alſo we haue to bee an Aduocate to God our heauenly Father, and he it is that obtaineth pardon for al our ſins. It is the paſſion and moſt innocent death of Ieſus Chriſt the immaculate Lambe, which is a ſufficient reconciliation for our offences. And therefore hee ſaith, If any man ſinne, he hath an Aduocate with the Father, euen Ieſus Chriſt the righteous: That is, if any man acknowledge his offences truely before God, and that he is ſinneſull, impure, and

We muſt ſeek how to be reconciled to God.

Chriſt reconcileth vs to God our offended heauenly Fathers.

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and corrupt, and doth faithfully ſubmit himſelfe vnto the fauour of God in Chriſt, without ſtanding to iuſtifie himſelfe righteous.

Such a one hath the benefite of Chriſts death, and ſuch a one ſhall bee partaker of the deſerts of Chriſt, wherein hee ſhall obtaine pardon for all his ſinnes. But hee that will not thus throw himſelfe downe before the Lord, and crie out againſt his owne vnwoorthineſſe, and ſay that he is a ſinner and vnable of himſelfe to obtaine remiſſion of ſinnes, there is no place of mercy for ſuch a one: For Chriſt, came to call, not the righteous, ſuch as were in their owne conceit, holy, pure, iuſt, and without ſinne, but ſinners (ſuch as did ſo confeſſe and acknowledge themſelues) to repentance. Such ſinners as are ſory for their ſinnes, and repent them of their euils: ſuch Chriſt himſelfe calleth, ſaying, Come vnto me all yee that labour, and are heauie laden, and I will eaſe you. Our God is patient, and would haue no man periſh, but would that all men ſhould come to repintance. And therefore hee ſent his ſonne Chriſt Jeſus, to giue himſelfe a ranſome for all that repent and truely beleeue in him.

We were in bondage and captiuitie, and hee moſt frankely tooke vpon him to ranſome vs with a great price, euen his bloud, which bloud hee ſhed for many for the remiſſion of ſinnes: not for all,

Who hath the benefit of Chriſts death.

Math. 19. 13.

2. Tim. 15.

Whom Chriſt came to call.

2. Pe. 3. 9.

Mat. 2. 28

Chriſt is our ranſome.

Mat. 26. 28.

all, but for ſuch as truely repent and amend their liues: for they that runne on ſtill in their ſinnes, howſoeuer they flatter themſelues, they are left vnto themſelues, and the merits of Chriſt worke not for them: his death to them is none aduantage. And wee therefore muſt take heed, leſt that wee deceiue our ſelues with this, that hee is the Lambe of God that taketh away the ſinnes of the world: and that thereby euery man in the world is ſo included, and euery mans ſinnes by him ſo taken away without repentance, that we haue ſcope to ſinne, becauſe hee taketh it away. But wee muſt take hold of his merits by faith, which faith will worke in vs a deteſtation of ſinne, and a deſire to reforme euill in our ſelues, and to be reconciled vnto God in amendment of life. For it appeares that the whole world was polluted and defiled with ſinne, and that the whole world needed a meane to be cured of that great miſerie, and to that end came Chriſt, euen to ſaue all that repent, and beleeue the Goſpell: to ſuch is the glad tidings of ſaluation ſent, as well vnto the Gentile as to the Iewe, to the bonde, as to the free, to all people and nations of the world: Wherein appeared the vnſpeakable loue of God, not that wee loued him firſt, but that hee loued vs, and ſent his Sonne to bee a reconciliation for our ſinnes: it was hee that bare our ſins in his body on the tree, that we be-

They that run on ſtill in ſin, haue no profit of the merits of Chriſt.

Ioh. 1. 19.

The effects of faith.

The whol world was dead in ſin.

All are called to ſaluation.

1. Ioh. 3. 10.

ing dead to ſinne, ſhould liue in righteouſneſſe, by whoſe ſtripes wee are healed. 1. Pet. 2. 22.

Being then healed of this deadly euill, euen of death it ſelfe, let vs ſpeedily returne vnto our good God in hartie repentance, caſting aſide and giuing ouer all the deceitfull workes of darkeneſſe: and let vs pray that hee will vouchſafe vs forgiueneſſe of our ſinnes, wherein of long time wee haue liued: Let vs bee earneſtly ſorie that wee haue ſpent the time paſt of our liues, after the luſtes of the Gentiles, licenciouſly and wickedly, in wantonneſſe, in luſts, in drunkenneſſe, gluttonie, couetouſneſſe, and in abhominable Idolatrie. To day if wee will heare his voice, let vs not harden our hearts: But hauing laid open our weakeneſſe and infirmities, with an ardent deſire to reforme our liues: let vs boldly approch vnto our mercifull God, who ſeeing vs a farre off, namely, vnfainedly purpoſing to amend our liues, he will come with his ſpirit and meet vs, and will embrace vs with the armes of his loue, and will put on vs the robes of his owne righteouſneſſe. Lo, his mercie is from generation to generation, to them that feare him. And therefore let vs feare no more, for wee are freely iuſtified by grace, through the redemption that is in Chriſt Jeſus, whom God hath ſet forth to bee a reconciliation through faith in his bloud, to declare

How we muſt repent.

God is ready to receiue vs if we vnfainedly repent. Luk. 15. 20. Rom. 3. 24. 25. Luk. 1. 30.

his righteouſneſſe by the forgiueneſſe of our ſinnes that are paſſed.

O let vs not therefore deſpiſe the riches of his bountifulneſſe and patience, and long ſuffering, knowing that the bountifulneſſe of God leadeth vs to repentance. Let vs fall downe before him therefore, and hee will heaue vs vp, let vs crie out, and he will heare vs, let vs flie vnto him, and he will come & meete vs, and embrace vs. If our ſinnes were as red as ſcarlet, he will make them as white as ſnow, Therefore will euerie man that is godly make his praier vnto him, in a time when hee may be found. The Lord redeemeth the ſoules of his ſeruants, and none that truſteth in him ſhall periſh. I ſhould haue fainted, but that I beleeued to ſee the goodneſſe of the Lord in the land of the liuing, Pſal. 27.13.

Rom. 2.4. Gods readineſſe to receiue vs.

Pſal. 32.6. Pſal. 34. 22.

A confeſſion of ſinnes with a praier for forgiueneſſe, and for faith and zeale to pray.

O Mighty and moſt wiſe God, louing and moſt mercifull Father, who of thine infinite power haſt created me of thine inestimable loue, haſt redeemed me, and of thine incomprehenſible prouidence, haſt hitherunto preſerued me, and haſt brought me vp like a moſt carefull father, euen ſince the time I was a very little lumpe

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of corrupt fleſh, and haſt nouriſhed me, and trained mee vp vnder thine owne protection, garded mee with thy hand, and defended me as vnder thy wings: and aboue all thou haſt taught mee in great meaſure to know thee, Thou haſt ſowne in my ſoule the ſeedes of true knowledge, and haſt often watred the ſame by thy word, and fructified it by thy grace: Yet haue my corruptions (deare Father) letted and hindred the growth of it, and hath not ſuffered the increaſe of ſpirituall things ſo to appeare in my life, as may make thine elect to glorifie thee my heauenly Father for me. But contrariwiſe haue ſo preuailed in ſeducing me, as the godly may well ſay, they are aſhamed of mee: And the wicked to ſay, There is no feare of God before mine eies: Such and ſo groſſe and euill hath beene my outward behauiour.

How then (deare Father) is it in mine owne eies, when I looke carefully into my owne corrupted imaginations, which although they haue not alwaies broken out into the view of mortall men, yet are they ſeene of mee, and I (Lord) doe finde them to appeare fearfull before the eies of my guiltie conſcience. But when I conſider thy wiſedome and thy knowledge, & thy iudgements, how thou ſeeſt and findeſt out and puniſheſt the leaſt of our ſinnes, and our moſt hidden faultes, oh what a terrour ariſeth, as out of a bottomleſſe

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pit of deſpaire: What ſhall become of me as of mine owne deſeruings? Then I am forced to denie mine owne woorthineſſe, and crie vnto thee, Lorde bee mercifull vnto me a ſinner.

And conſidering that I cannot ſee, nor remember all my faults, I flie vnto thee, and pray thee, not to remember my ſecret ſinnes, the ſinnes of my youth, done partly in ignorance, partly by negligence: And the offences of my riper yeeres, committed (I muſt needes ſaie) either willingly or wittingly: Oh, who can anſwer for his ſinnes? who can put away his offences? who can couer his faults? Nay who can make recompence or ſatisfaction vnto thee for the wickedneſſe that hee hath done againſt thee? And who can ſay his heart is cleere? Can the eies ſay they neuer beheld vanitie with delight; can the toong ſay it neuer ſpake idlely? nay, prophanely, nay in maner blaſphemouſly? can the feete ſay they neuer ran after vnſeemely things? what part of the body, is cleere from ſinne? for my part holy Father, I doe confeſſe againſt my ſelfe, that I haue ſinned in all parts, I cannot but bee mine owne accuſer, I cannot but arraigne my ſelfe, indite my ſelfe, finde my ſelfe guiltie, iudge my ſelfe, and condemne my ſelfe. Oh whither then ſhall I flie for pardon? to whom ſhall I ſue for releaſe? Surely he whom I haue offended, muſt pardon me, hee againſt whom I haue commit-

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ted offence, he muſt releale me, or els I am cait away eternally. And this commeth to paſſe againſt me (wretch) for that I haue made no better vſe of thy loue, becauſe I haue not obeied thy lawes, becauſe I ſuffered my wicked will ſo to preuaile againſt thy heauenly will, and my corrupt affections, to onerbeare the ſweet motions of thy grace. I can not but confeſſe that mine owne peruerſe nature hath rebelled againſt the ſacred influence of thy ſpirit, and hath beene the cauſe why thy louing fauours haue preuailed no better with me, why thy grace hath wrought no better in mee, nor thy loue wrought more for me. Oh what could I deſire, that thou haſt not done for me! Thou haſt ſhewed mee the way of life, but I haue taken the way of death: thou haſt taught me trueth, but I haue followed errour: thou broughteſt mee into the light, but I yet walked in darkneſſe. The filthy and forbidden works of the fleſh haue bewitched me, I haue ſtraied from thy lawes, and fooliſhly obeied the law of luſt and diſobedience: by reaſon whereof thou haſt fatherly corrected mee, and vpon my ſmall repentance, and humiliation, thou haſt both pardoned mee and relieued mee, yea when I haue beene deſeruedly, euen ſwallowed vp of infinite miſeries. And yet wretch that I am, I, forgetting thy louing kindneſſe, haue againe and againe ſtart backe, and liſtned vnto and

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consented to the counsell of vanitie: and that many times when I haue promised my selfe, and as it were fully resolued to abandon the works of darkenesse, and to imbrace onely the light of true and liuely obedience. And therefore Father, I now see and confesse, it is not in mine owne power to obey, it is thy gift, oh giue mee this heauenly gift, giue me a new heart, shape in me a new minde, giue me both spirituall vnderstanding and spirituall strength, that I may incline my will and my waies, to thy will and thy word. And that I may shunne the euils which I haue heeretofore imbraced, beare with my former weaknesse, and pardon my former sinnes, for Lord I am heartily sorrie that I haue sinned, yea I am sorrie that I can be no more sorrie. But this sorrow is thy gift, a sorrow not to be repented of, but Lord make me truely to repent my sinnes, and truely to reforme my life. And looke no more backe vpon my former euils, but remember thy mercies of old, and in thy mercies couer my sinnes, and fill mee with the spirit of trueth to know thee rightly: giue me the spirit of loue to obey thee truely: giue mee the spirit of sanctification, that I may liue sincerely before thee, that my conscience may be at true peace within me, deale with mee as thou hast done with such as haue sinned, but not of malice, from the beginning, on whom thou hast had

mercie,

mercie, to whom thou gaueſt grace to repent, and whom thou redeemeſt after thou hadſt fatherly corrected them: for neither could Dauid, nor Paul, nor Peter, nor any, were he neuer ſo farre ſanctified of themſelues, keepe themſelues from ſinnes, but the moſt righteous erre, and fall ſeuen times a daie. And it is (good Father) in all, and muſt be alſo in me, thine owne free gift, the worke not of theirs, neither can it be of my fleſh, but muſt be of thy ſpirit onely that wrought in them, and muſt worke in me repentance, reformation, and newneſſe of life, and therefore Father in Ieſus Chriſt, in whom thou art pleaſed to receiue ſinners to mercie, be pleaſed to giue me ſpirituall wiſedome, true faith, vnfained zeale, that I may know rightly, beleeue perfectly, & pray inſtantly vnto thee: And haſten thou, oh Lord, vnto the treaſure-houſe of thy mercies, and out of the rich bountie of thy loue, beſtow on mee ſuch gifts as bring foorth ſuch fruites of acceptable obedience, in the perfect knowledge of the myſterie of thy Sonnes incarnation, doctrine, death and paſſion, reſurrection, aſcention, glorification, and mediation, as may make me thy perfect regenerate Sonne, giue mee power and will to practiſe pietie, to exerciſe faith and obedience, to become humble, patient, and louing, and ſo to mortifie my corrupt affections, as I may liue truely and loially before thee,

that I may with profit heare thee ſpeake vnto mee, and thou my comfort heere me ſpeake vnto thee. And when I pray, make my praiers heartie, and mine affections conſtant in the ſweete contemplation of heauen and heauenly things, leſt vanities doe ſtill, as they haue done, withdraw my minde euen in my deuoutest exercises: which hath beene the cauſe deere Father, that I haue long and often cried vpon thee and haue not beene heard, and often aſked, and haue not receiued, becauſe I haue cried coldly, or aſked amiſſe. Therefore Lord Ieſu receiue my praiers, that I may obtaine grace, and thy holy helpe to comfort mee in the time of my needc.

O Lord increaſe my faith.

Another prayer for the forgiueneſſe of ſinnes.

O God of my ſaluation, I haue acknowledged my ſinnes vnto thee I haue not hidden mine iniquities: For thus (my good God) I thought, I will confeſſe my wickednesſe againſt my ſelfe vnto thee, O Lord, forgiue the punishment of my ſinnes: vnto thee, O Lord, I crie, O my ſtrength bee not farre from me, leſt that if thou anſwer mee not, I bee like them that goe downe into the pit. Remember not the

ſinnes

ſinnes of my youth, nor my rebellions, but according to thy kindneſſe remember thou mee, euen for thy goodneſſe ſake remember thou me: gracious and righteous thou art, and thou teacheſt ſinners in the way. O turne thy face towards me, let thy louing fauour and mercie euermore be extended, for I am miſerable, ſinfull, and poore. And I come vnto thee the fountaine of all helpe, forgiue my ſinnes, waſh me, and I ſhall be cleane, let me taſte of thy old louing kindneſſe, who haſt euer beene ready to forgiue, euer ready to helpe, ready to receiue the complaint of the poore, ready to receiue the miſerable, to imbrace them that returne from their euill waies, as appeareth by Dauid, by Peter, by Marie Magdalen, and many other, who repenting their ſinnes, haue found fauour. Our fathers called vpon thee, and thou didſt heare them, they truſted in thee, and were deliuered, they depended vpon thee, and were not confounded. Wherefore haue mercy vpon mee O God, haue mercie vpon me, according to thy great mercies, and according to the multitude of thy compaſſions doe away mine iniquities. O cleanſe me from my ſecret ſinnes, and couer my knowne ſinnes with the righteouſneſſe of thy ſonne, remoue mine iniquities farre away from me, and be not angrie with thy ſeruant for euer. O enter not into iudgement with mee, for if no fleſh before thee bee iuſtified, what

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ſhall become of me, who haue ſo highly ſinned?

Lord my God, full of mercie, I appeale vnto thee, I flie vnto thee, I reſt vpon thee, leaue thy diſpleaſure againſt me: and howſoeuer weake and vnable I be to ſtand in thy preſence, oh let thy ſpirit of ſtrength hold mee vp, and ſaie vnto me, Feare not, for my grace is ſufficient for thee. I take hold vpon thy loue, and I reſt vpon thy fauour in Chriſt, reiect me not, though there be no good in me, powre downe that abſolute good thing, euen thy grace, and let it direct me to amendment of my corrupt life.

Thou haſt ſaid that thou art well pleaſed in Chriſt thy ſonne: in him be thou alſo pleaſed with mee, and receiue me againe into thy loue, through his merits, by whom euery ſinner receiueth free acceſſe vnto thee. And although I for my part (moſt louing God) be a veſſell full of faults and filthineſſe, although I be no more worthy to be called thy ſonne, although I be a ſeruant moſt vnprofitable, yea, a withered and ſtarued branch who haue loſt the quickneſſe and vigor of thy bleſſed ſpirit, and am good, of mine owne proper nature, for nothing but for the fire, yet good Father, haue mercy vpon me, haue patience with me, caſt me not from thee, but rather indue me againe with a new ſpirit, and a liuely feeling of thy pleaſure and will, and ableneſſe to do thereafter,

after, that I may fill vp the reſidue of my daies in ſinceritie, in holineſſe, in righteouſneſſe, and in the due ſeruice of thee, in faith vnfained, and in all ſingleneſſe of heart and ſoule, that from hencefoorth, in ſtead of ſtraying from thee, I may dwell and be ſhrowded vnder the ſhadow of thy wings, that in ſtead of ſinne, which heeretofore hath miſcaried mee, I may imbrace pietie, godlineſſe and true zeale: and in ſtead of ignorance, whereby I haue gone ſo long aſtray, I may take hold of the knowledge of thy ſauing trueth. And let it be as a lanterne vnto my feet, and a light vnto my paths, that ſo I may reſt ſafe in thee, through a liuely faith which neuer deceiueth. And grant that I may carefully performe what thou likeſt, howſoeuer diſliking it be to mee, and may watchfully auoid what thou lotheſt, howſoeuer liking it be vnto me. For I acknowledge good Father, that fleſh and blond ſauour nothing of the things belonging vnto ſaluation: but I wait in the ſpirit for thy louing kindneſſe and mercy promiſed in Chriſt thy Sonne, in whom I am bold with deepe ſighs of the heart to crie, Lord forgiue mine offences, remit mine iniquities, couer my ſinnes, and lay not my former euils vnto my charge.

Good Father, giue the knowledge of ſaluation vnto mee, & to all thy people, by the remiſſion of our ſins, through the bowels of thy tender mercies, that we

wee may perceiue in our mindes both comfort, peace, and gladneſſe of thy holie ſpirit, which may begin a new life in vs, pleaſing thee. And for the better performing of our duties vnto thee, from henceforth quench all the corrupt motions of our mindes, ſtriuing with thy diuine pleaſure, and reſtore againe in vs the image of thy diuine light, which was loſt, that being thus inwardly renewed in our mindes, wee may reforme vs outwardly in our conuerſations, and may ſing aloud vnto thee, and may ſerue thee with gladnes, and come alwaies vnto thee with ioy. Amen.

O Lord increaſe our faith.

Sing vnto the Lord a new ſong, O ſing vnto the Lord a new ſong. Pſal. 60. 1.

Sing vnto the Lord, and praiſe his name, declare his ſaluation from day to day. verſe 2.

A ſhort praier for the forgiueneſſe of ſinnes.

O My Father euerlaſting, mercifull and full of pitie, I doe acknowledge my ſelfe ſinfull, whereby I haue deſerued puniſhment in thy heauy diſpleaſure;

diſpleaſure: but I haue an aduocate, euen Ieſus Chriſt the righteous, and he hath redeemed mee from all feare of death, if I truly repent mine euils, and reforme my life according to thy will: wherefore, moſt deare Father, in him, ſanctifie me againe, and waſh me cleane through his bloud, couer me with the precious and moſt glorious robe of his integritie and obedience, and in him forgiue my ſinnes, and for his ſake, remember them no more, but rather ſupply the wants of all ſpirituall graces and gifts in me, of faith, of knowledge, of loue, of patience, of repentance, of obedience and true reformation of my life, that being renewed againe, and regenerate in him, I may mortifie all my corrupt & filthy affections, and liue in all holineſſe, righteouſneſſe, and true zeale, all the dayes of my life, that when this fraile body ſhall returne to duſt, my ſoule may aſcend where Chriſt my Sauiour ſitteth at thy right hand, and at the time appointed, my ſoule and body may receiue the fulneſſe of the ioyes prepared for thine elect in thy celeſtial paradiſe. Amen.

O Lord increaſe my faith.

A motion to a praier tending to the obtaining of true mortification of ſinfull affections, without the which we cannot pleaſe God.

HAuing acknowledged our ſinnes and corrupt affections before our God, & in Chriſt his Sonne hauing obtained attonement with him, & yet reſting in our ſelues ſinfull and miſerable, & of our ſelues vnable to obtaine fauour of God, and being obtained, not able to ſtand without his continuall aide: wee muſt ſeeke by all meanes to frame all our actions in his feare, knowing this, that it is not enough for vs to haue found the meane how to be reconciled vnto God, but we muſt vſe the meane alſo, (being reconciled) to retaine and keepe him our fauourable God ſtill, which is by mortifying thoſe euils in vs, which breake forth vnto his diſhonor. We muſt leaue ſinne. Yet this is not inough, We muſt alſo cleaue vnto righteouſneſſe, and exerciſe our callings to Gods glory: wee muſt not onely eſchew euill, but wee muſt doe good, we may not onely ſeeke peace and attonement with God and man, but we muſt enſue and follow it. It is not inough for vs not to walke in the counſell of the ſcorner and wicked perſons, or not to ſtand in the way of ſinners, but

We muſt ſeeke to keepe the fauour of God.

It is not inough to forſake ſinne, but we muſt cleaue vnto righteouſneſſe, Pſal. 1. 1. &c.

but we muſt delight in the law of the Lord, and that not for a time, and then to returne to our vomit and vanity againe, according to the courſe of the world, who thinketh it inough to ceaſe from euill for a time, and to ſerue the Lord at ſeaſons ordinary, but we muſt exercile our ſelues in his word, & that continually day and night: & we muſt gird vp the loines of our minds, and be ſober, and truſt perfectly on that grace that is brought vnto vs in the reuelation of Chriſt Jeſus as obedient childre, not faſhioning our ſelues vnto the former facts of ignorance, but as he which hath called vs is holy, ſo let vs be holy in all maner of conuerſation, pleaſing God, not making our boaſt of our own hearts deſire, as the couetous, who bleſſeth himſelfe in his own wealth and proſperity, and contemneth the Lord, grounding the foundation of our hope vpon vaine things, whereby oftentimes we are ſtirred vp to execute things, offenſiue vnto God, which yet may carry colour of warrant by the lawe of man, wherein the inward affections of the heart appeare not onely not mortified, but rather reuiued to ſinne. If wee duly looke into our deſires, wee may finde out few or none that truely tend to that mortification which is required, but rather to the aduancing of the pride of our fleſh, againſt the humility of the ſpirit. Let none thinke it irkeſome or tedious to learne this, that the

Pſal. 1. 2.

Things may offend God which carry colour to be lawfull.

K 12

The first step to become a godly man.

first step to the perfection of a godlie man, is, to denie himselfe: which denial, is keeping vnder of all the corrupt motions which rise in our selues, and couet to breake foorth in action contrary to that which our God hath commanded: and if that bee hard to performe, that which is further required is more hard, and they are the words of Christ himselfe: If any man (saith he) will follow me, let him forsake himselfe: and yet that not inough, Let him take vp his crosse and follow me. And in another place, If any man will come after me, let him denie himselfe, & take vp his crosse daily and follow me. Wee are commanded to forsake our selues, and to denie our selues: wherin we may see the great necessitie of this mortification, and how seuerely it is inioyned vs. If wee forsake our selues, whither shall wee flie to leaue our selues? wee must vnderstand, that wee, as long as we are in the bodie, are at home in the flesh, where many corruptions lurke: and therefore if wee will forsake our selues, we must suppresse the euils of our selues, and by the spirit ascend vp from our carnall habitation, and dwell with the Lord in continuall contemplation of his will, in a daily desire to be with him: thus also must wee denie our selues: for when the motions of the flesh doe as it were intreat the mind and soule to consent vnto that which is vnlawful, we must presently checke our selues

Math. 16. 24. Mar. 8. 34. Luk. 9. 23.

Wee must forsake our selues.

selues, and in an inward godly answer repell the proud desires of the flesh, which sauour not the things that appertaine vnto life, but vnto death, and therefore necessarie to be denied. Thus if wee carrie our affections within the compasse of the Lords good pleasure, we shall then easilie attaine vnto the other part, namely to take vp the crosse, that is, accept willingly the miseries, troubles, afflictions, and persecutions, which may happen vnto vs: but so long as we are carried away with the allurings of the world and the flesh, wee shall say as Peter said vnto his master (sauouring of the flesh and not of the spirit) Saue thy selfe, goe not to Ierusalem to fall into trouble: so shall we alwaies couet pleasing things, but perillous things, as riches, preferment, honor, ease, idlenesse, negligence in our calling, excesse in buildings, superfluous diet, foolish attire, and what euill accompanieth not this?

We must denie the desires of the flesh.

How dangerous it is to please the flesh.

It is thought an easie fault, nay, no fault, to be enuious, to be a glutton, to be drunken, to bee a blasphemer, to receiue rewards against iustice, to be partiall in iudgement, if it leane but a little awry, and especially if it be not seene of men.

Manie grosse faults are thought no faults.

But this libertie of the flesh will bee one day restrained, and Gods mercy detained from such libertines, who. although they cannot, nor will forsake & denie themselues as yet, it may please

God to rowse them out of their forgetfulnesse & strike their hearts with such a feeling of his displeasure, that they may cast off these affections of the flesh, and measure all their thoughts, words, & works by the spirit: and therefore it is good to pray vnto the Lord for his assistance therein, knowing this, that hee that cannot forsake himselfe, and deny himselfe, howsoeuer hee flattereth his owne securitie, and integritie, wherein hee foolishly perswadeth himselfe that he followeth Christ, hee is farre from Christ, and surely he will say vnto him in the last day, I know thee not. It is not the buying of a Farme, the proouing of oxen, nor the marriage of a wife, that can excuse vs, continuing in the flesh and fleshly desires.

Praier necessarie to mortification.

No excuse will serue.

It is not inough to obserue the letter of the Law, for then we may still continue man-slaiers in wrath towards our brethren, we may commit adulterie by lusting, we may sinne in our communication, exceeding yea and nay. And therefore must we abstaine from all apparence of euill, and in all puritie both of soule, minde, and bodie, through the power & strength of the spirit of God, endeuour continually to forsake and denie our selues, being made free from sinne. Let vs become the seruants of righteousnesse, and let vs giue all our members instruments of righteousnes, in holinesse and pureneſſe. When wee were in the flesh, sinne had power in our

The obseruation of the letter of the law excuseth not.

1. Thes. 7. 5. 22.

Rom. 6. 18. 19.

our members, bringing foorth fruits vnto death: but now being deliuered from ſinne, wee muſt ſerue the Lord in newneſſe of the ſpirit, and not in our old conuerſation. There dwelleth no good thing in our fleſh, for wee may feele continual rebellions therin, which repugne the law of the ſpirit: which law giueth ſtrict commandement againſt the affections of the fleſh, and would haue all the corrupt motions thereof to be vtterly denied. And therefore let vs fight manfullie againſt all maner of euils, in what degree ſoeuer they riſe againſt the ſpirit. Rom.7. 5.6. No good dwelleth in our fleſh.

We muſt carefully watch the doores of our hearts, with the weapons of the ſpirit, leſt that ſinne creepe into our inward parts, which obtaining the conſent of our minds, yea but a little, it will take ſuch aduantage by pleading poſſeſſion, that it will be hard to remoue it. And therefore let vs preuent the entrie of ſinne, by mortifying the deeds of the fleſh, ſo ſhall it neuer beare fruit in vs to death. And ſurely if the ſpirit that raiſed vp Chriſt, dwell in vs, our mortall bodies ſhal be quickned by the ſame ſpirit: and ſo quickned, that it ſtall bring foorth the fruits of true mortification in vs. And then ſhal we be knowne to be the ſonnes of God, euen by the badge of denying our ſelues. We muſt be watchful againſt ſinne. Ro.1.15. How wee may bee known to bee the ſonnes of God.

Let vs pray therefore vnto the Lord, that he will ſanctifie vs within, that he will make our whole lumpe holie, the Rom.12. 16.

roote and the branches holy. If our hearts be pure, all our actions will likewiſe be pure. We muſt hunger & thirſt for righteouſneſſe, if we will be bleſſed with the righteous: Wee muſt run the race of the godly, if we will receiue the reward with the godly: We muſt ſubdue our enemies, and conquer our corrupt motions, as doe the godly, if wee will be crowned with the godly. Wee muſt haue our hearts, hands, and all the parts of our bodies knit together in one conſent, to the true forſaking and denying of our ſelues. The inward ſhew and outward affections muſt concurre in the ſame: ſo ſhall wee be both outwardly approoued, and inwardly aſſured, that we haue the ſpirit of truth, and ſo conſequently that wee are the Lords, who will alwaies attend our ſafetie, if we thus carrie our ſelues before him.

The inward affections and outward actions muſt concurre.

Reade the 15. Pſalme, learne it, and haue it in thy heart, and obſerue it in thy proceedings, and it ſhall teach thee what it is that is required of thee to become a fit man to enter into the kingdome of God.

The praier for mortification.

O Righteous God, and mercifull Father, who art ſo pure and clean, that there is no euill dwelleth with thee, no corruption reſteth in thy ſight: but he that walketh vpright-

ly,

ly, he that worketh righteouſneſſe, and ſpeaketh the trueth from his heart, he is accepted with thee, ſuch a one thou loueſt, ſuch a one thou receiueſt, and ſuch a one ſhall reſt in thy holy hill. But on the contrary, hee that walketh after his owne hearts deſires, hee that yeeldeth vnto the corrupt motions of fleſh and bloud, and cloaketh iniquitie vnder the ſhew of godlineſſe: ſuch a one doeſt thou hate, ſuch a one doth thy ſoule abhorre, and ſuch a one ſhall not come neere thee: he may pray and ſhall not be heard, he may crie and call, but thou wilt not helpe him. Wherefore my good God, ſith there is required in all men the ſinceritie and true inward zeale of the ſoule, and an abſolute killing of the motions of the fleſh, & mortifying of all fleſhlie affections, looke fauourablie vpon me, in whom do dwel an innumerable troupe of fooliſh fantaſies, a heape of ſinfull affections. I find and feele, that though many times to will bee preſent with mee, yet to performe is not in my power: ſinne doth preuaile, and death through ſinne ſwalloweth mee vp: ſo that I reſt in darkeneſſe of ſinne, and that by giuing ſcope vnto mine owne peruerſe will. And ſo long good Father, as I dwell in this priſon of fleſh & bloud, detained downward with the pleaſing and entiſing things thereof, I cannot maiſter my corrupt deſires, I cannot bridle mine affections: but in ſtead of true mortifi-

cation, I breake out into ſuch outrage, by conſent of all my members, that my affections extend, from conceiuing euill, to perfoꝛming of euill, from deſiring to ſinne, to commit ſin, euen with greedineſſe. And yet ſuch is my miſerable eſtate, being thus in my ſelfe, that fleſh and bloud flattereth it ſelfe, and concludeth, that whatſoeuer I purpoſe in an euill deſire, ſo that it breake not fooꝛth into open groſſe wickednes, that I am holy enough, that I am as ſincere as is requiſite, and that I ſtand too fearefull of thy iudgements, when thou knoweſt, that all & euery the leaſt conceit of ſinne, breaking into action, in what couert meaſure, oꝛ meane degree ſoeuer, it by and by endangereth my ſoule, and deſerueth ſudden iudgement. And therefoꝛe let it pleaſe thee, that as thy deare ſonne through thy ſurpaſſing loue, hath reconciled all ſuch vnto thy fauoꝛ againe as are truely penitent: ſo let thy holy ſpirit continually woꝛke to the taming of mine vnbꝛidled fleſh, and let mee by the ſame ſpirit, neuer leaue moꝛe and moꝛe to ſeeke and endeuoꝛ to ſubdue my groſſe affections vntill I come to a true and abſolute moꝛtification of all the euils that riſe vp in mee: ſo ſhall I denie and foꝛſake my ſelfe and follow thee: ſo ſhall I leaue my ſelfe and come vnto thee: I ſhall hate my ſelfe and loue thee: I ſhall conquer my ſelfe and ſerue thee.

Good Father, thou ſeeſt that I am

moſt weake: and without the continuall working of thy grace, I cannot in any meaſure ſuppreſſe my deſires, but rather they the more ſtrongly riſe in me: I cannot deny my ſelfe, but rather I deny the working of grace in mee: I do not only, not mortifie my ſinnes, but ſinne rather reuiueth and becommeth ſtrong in mee, inſomuch as it bringeth foorth fruit, not vnto life, but vnto death. Therefore I beſeech thee ſanctifie me that I defile not my ſelfe with the filthineſſe of the fleſh, or fleſhly things, howſoeuer they ſeeme to pleaſe me. Let mee not be deceiued with the pleaſing iudgement of worldly men, who affirme ſinne to be no ſinne: darkneſſe to be light, and light darkeneſſe: Atheiſme to bee religion, and ſanctitie to be ſinne: couetouſneſſe to bee good husbandrie, and charitie to bee follie: hatred and reuenge to bee manhood, and loue to be cowardiſe: ſwearing to be courage, and meekneſſe to bee madneſſe: pride to bee decencie, and comelineſſe to be beaſtly. Oh good Father, many are the enormities that riſe vp in vs, and defended not onely as things tolerable, but as things laudable. Oh mortifie therefore, mortifie theſe euils, let vs no longer be beſotted with the filthy fashions of the corrupt world, extinguiſh the flames of carnall deſires, oppreſſe the raging luſts of the fleſh, and grant that wee may ſhunne, and with due watchfulneſſe auoide all things

that haue but the apparance of euill: that being thus inwardly ſubdued, I may make outward profeſſion, that whatſoeuer I doe, it may be ſimple grounded vpon the trueth of a good conſcience, in ſingleneſſe of the ſpirit, in newneſſe of life. And let me ſtill retaine this in memorie, that I cannot follow mine owne will and thy word, I may not impart mine affections to the deeds of the fleſh, and the workes of the ſpirit. I cannot walke in darkeneſſe and light, the way of death and the way of life, I cannot ſerue thee and ſinne: direct me therefore good father, direct me in my whole life, and ſeparate me from the world and worldly things, and let me dwell with thee in all godly meditations, and contemplations, and let me vſe the things in this world, as if I vſed them not, let mee liue in this life as if I were dead to ſinne: and being thus truely mortified in the bodie, and quickened in the ſpirit, let me looke in continuall watchfulneſſe, for the diſſolution of this my mortall body, that my ſoule may aſcend, & in the end, both in ſoule and body, I may for euermore enioy the eternall ioy of heauen, Amen.

O Lord increaſe our faith.

A ſhort praier for mortification.

O My Lord mightie and mercifull, who didſt create man in the beginning ſimple, ſincere, pure, & without

without ſinne, in which his innocencie he then repreſented thine owne image, which was pure and without ſpot of ſinne, and yet ſuch was man, that he fel from thee by diſobedience, whereby hee corrupted his waies, and became farre vnlike vnto thee, defiled with all vanities, wherein alas, we all of vs wallow, the moſt with greedineſſe, and all in ouermuch neglect of our duties: wherefore moſt deare father in Jeſus Chriſt, create in vs new thoughts, new affections, and new willes, ſhape in vs true obedience, that we all may mortifie and kill all ſinne, and vaine inclinations, which in vs riſe vp againſt thee. Let ſinne no longer beare rule in vs: but let thy grace more and more abound, that all that we do, thinke or ſpeake, may be ſauoring of our godly deſires of heauen and heauenly things. And let all earthly and carnall delights become of no price in our hearts, that ſo we may bee approoued, not onely before men, to be as we ought, but of thee, to be as thou requireſt, in Chriſt Jeſu our Lord. Amen.

O Lord increaſe our faith.

A motion to prayer, tending to the obtaining of the kingdome of God.

IT hath pleaſed Almightie God in great meaſure of mercy to call vs home vnto him, to confeſſe our ſins,

which although they be great and manie, yet through the abundance of his loue, he hath taken them away through the merits of his Sonne: and onely craueth this, that wee will forſake our ſelues, and follow him: wherein we are moued to ſeeke the Lord our God, and to frame our ſelues vnto that courſe that may bring vs wholly vnto him, being the fountaine of all godneſſe, which we can receiue either in ſoule or bodie.

And forasmuch as hee ſaw the corruptions of our harts to bee ſuch as they brought foorth oftentimes peruerſe and contrarie deſires, tending moſt eſpecially to worldly and fleſhly things, hee in fauour directed vs eſpecially what to craue at his hands, namely, To ſeeke the kingdome of God and the riches and righteouſneſſe thereof: and then all things neceſſarie both to bodie and ſoule bee adminiſtred vnto vs. Inſomuch as it appeareth that the foundation of all our petitions tending to bodily relieſe muſt be builded, not vpon our owne raſh conceits, as to aſke what our naturall diſpoſition will leade vs vnto: but to ſeeke the word of God, the knowledge of Chriſt: and the things of the body being of ſmall moment, ſhall bee caſt vpon vs, by the louing prouidence of our good God. Although in-
Ro.14.17. deed the kingdome of God be not meat and drinke, it conſiſteth not in the outward man, as in promotion, in riches,

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in beautie, in honour, in healthy, in friends, nor in whatſoeuer pleaſures of flesh and bloud, no not in ceremonies and traditions, inuented by man: not in the outward word, neither in whatſoeuer is ſeene with the external eie: but it conſiſteth in ſpirituall faſting, taſte, and vſe, in the ſincere and pure knowledge, exercise, and comfort of the Goſpel of Jeſus Chriſt, performing the will of God heere in earth. Wherein the kingdome of God conſiſteth.

And heerein it is required, that wee be poore in ſpirit, to hunger and thirſt for righteouſneſſe, to be meeke, to be mercifull, to be pure in hart, and gladly ſuffer perſecution for righteouſneſſe ſake. We muſt be louing, liberall, pitifull, patient in troubles: and in all things wee muſt frame and conforme our words, workes, and thoughts, to doe the will of our heauenly father. Math. 5. 3.4.5.6.

To him wee muſt fall downe to bee ſtrengthened in faith, without which wee cannot attaine this kingdome, the liuely and effectuall word: which that it may bee purely preached, without fraud, deliuered without vaine glorie, receiued and practiſed without falteringe or feare, wee muſt pray vnto our God, who hath promiſed and will performe, to ſend vs his aide, to keepe vs vpright in this glorious path to eternal life. And we muſt pray vnto him, that he wil make our vnderſtandings capable of the trueth of his will, and what hee requireth at our hands in ſeeking We muſt pray for the free paſſage of the Goſpell.

L. 6

of this his kingdome, that hee will frame our liues in all ſimplicitie of faith, ſubmitting our ſelues vnto his word, caſting downe our owne imaginations, and euery proud conceit of our ſelues: that through meekeneſſe in true knowledge and obedience, we may bee made meete partakers of the euerlaſting kingdome of God.

Hauing obtained this ſpirituall feeling of the will of God, in his word, and being ſealed vp through faith in a longing deſire for all ſpirituall perfection, let vs proceed to the execution of our callings, which may anſwer the commandement of God heerein. Let vs continually ſeeke new and daily means by hearing the word preached, by ſtirring vp one of another, and by giuing ſacred examples of vertue and godlineſſe, that our callings may bee made ſure, to bee founded and eſtabliſhed in this kingdome.

Then may wee freely approch vnto our God, and he will receiue vs: wee may call on him, and he will heare vs: we may begge of him, and he will giue vs all things neceſſarie for bodie and ſoule. He is our almightie King, and he will defend vs: hee is our mercifull God, and he will relieue vs: and hee is our mercifull Father, and he will feede vs, cloath vs, and teach vs: and at laſt he will crowne vs with the glory of his Sonne, he will make vs as the Saints in heauen, and wee ſhall receiue the inheritance

heritance of euerlasting bliſſe. And therefore let vs seeke and praie vnto him, that wee may obtaine this principall and chiefe foundation of all true comforts in this life, the kingdome of his sonne Christ Jesus.

The praier for the kingdome of God.

O Most gracious God and louing Father, it hath pleased thee to command vs, first, and before all things, to seeke thy kingdome, and the riches and righteousnesse thereof, with promise, that then all things necessarie for body and soule shall bee giuen vs: wherefore, good Father, sith that our vnableneſſe is such, that we cannot attaine vnto this high matter of our selues, vouchsafe to prepare our harts, that at this time and alwaies wee may aboue all things hunger & thirst for this righteousnesse, the absolute mean of our true comfort: without which all our comfort is but care: our wisedome but foolishnesse: our glory but shame: our riches but pouertie: our godlinesse but impietie: and all our prayers sinne. Wherefore good Father, I humblie pray thee in the behalfe of all thy children, that thou wilt powre into our hearts a godly consideration of our imperfections, not being endued with this integritie: that we may see our pouerty,

uerty, and nakednesse, not being enriched, and clothed with this riches, and weedes of sanctitie: that we may feele how readie we are to pine for want of this foode of our soules, thy sacred word, the glorious Gospel of Christ, wherein consisteth this heauenly kingdome, which kingdome, O Lord, teach vs to finde.

Endue vs with thy holy spirit: powre into our hearts that sacred gift which thou hast left for our comfort, to lead vs vnto this kingdome, that may direct vs in all trueth, that may manifest to vs the knowledge and exercise of thy word, wherein resteth that spirituall happinesse, which heere by faith we see as a shadow farre off, which one daie shall bee manifest to our absolute ioy and saluation.

In the meane time good Father sanctifie our hearts with heauenly contemplations and sanctified meditations, that our ioy which now is but in part, may be daily enlarged through the holy fruits of loue to thy law, faith in thy promises, and of hope that our ioy shall bee full at the appearance of thy Sonne. So shall the kingdome of thy Sonne appeare in vs, and wee which wander in the darkenesse of this polluted world, shall appeare manifestly to be the heires of thy kingdome, through faith testified by the fruits of a sanctified life.

And to the end good Father, that thy kingdome

kingdome may dayly more and more appeare and increaſe, grant free and comfortable paſſage to thy word and Goſpell of Chriſt, that it may be plainly, purely, and plentifully preached: and vouchſafe to increaſe the number of the labourers in this worke, who may faithfully and diligently worke therein: that through the ſame, thy people, which now ſit in darkeneſſe, may be enlightened: that ſuch as are far off may come neere: and they that are without at thy good pleaſure may be brought into this kingdome: that we may all put on that ſanctified garment of a new life and ſincere converſation, which may approoue vs to be thy children, and Citizens of thy kingdome: and that as becommeth thy ſonnes, we may be reformed in our liues.

Giue vs thine holy ſpirit, that wee may beleeue thy word, and thereby ſo direct our liues, that wee in all vertuouſneſſe and godlineſſe of converſation may finiſh our courſe vpon earth: and afterward liue with thy Sonne in eternall bliſſe. And ſeeing thy kingdome is not meat and drinke, neither conſiſteth in ceremonies and traditions deuiſed by man, neither commeth it with obſeruations, neither is it in word, but in righteouſneſſe, and peace, and ioy in the holy Ghoſt, and in power: grant that wee all may bee truely regenerate and borne new by the holy ſpirit, and may no longer ſpend the daies of our liues in the luſts of the fleſh, in the

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vanities of the minde, and in pride of life. But may elevate and raise vpward all our affections, euen to thy holy hill, from whence commeth the life wherein we liue, the helpe whereby we stand, and the power whereby we are defended. And be thou present, good Father, in all readinesse to support vs being weake, to relieue vs being poore, and to traine vs vp in all heauenly knowledge, being altogether ignorant.

And let euery of thy children that thirst after that righteousnesse, be filled with all good things within and without, that we may goe forward in daily exercise of piety and godlinesse, in knowledge, in faith, in loue, in hope, and in true zeale, that we may liue within the compasse of thy fatherly protection, die in thy loue, and be in the end crowned with the glorious merits of thy Sonne in heauen. Amen.

O Lord increase our faith.

A short prayer for the obtaining of the Kingdome of God.

O Thy Father mercifull and euerlasting, be mercifull vnto vs, and giue vnto vs a feeling of thy blessed will, open vnto vs the way of true knowledge, prepare our steps to walke aright,

aright, that in all the course of our liues, we may be guided aright, and sauour more of heauenly than of earthly things: and let our whole delight bee to meditate righteousnesse: let vs embrace equity, and execute iustice, let vs abound in loue, mercy, sanctitie, and true holinesse, and furnish vs largely with all spirituall graces, whereby wee may continually seek thine euerlasting kingdome, and practise the righteousnesse thereof for euermore: illuminate our vnderstandings by thy spirit, and let thy word be our whole comfort, and the vse thereof our continuall delight. And abandon from our thoughts, all superfluous cares of worldly things, that we may shew our selues, by a continuall holy meditation of thee and of the things about, & may vse the things of this life, as if wee vsed them not, knowing this, and assuring our selues by thy promises, that if we seeke and couet to haue our conuersation on things spirituall, all carnall things expedient shall bee giuen vs by thee, to whom bee praise for euer. Amen.

O Lord increase our faith.

A moſt neceſſary motion to a praier tending to the comfort and preſeruation of the Church of Chriſt, woorthy to be duly conſidered in theſe daies.

THere is none ſo ignorant but well knoweth, and is fully ſatisfied, that our good God by the operation of the ſpirit through the preaching of his woord, hath gathered together a great multitude of people out of all parts of the world, whom hee hath indued with the knowledge of himſelfe, and whom hee hath choſen ſincerely to ſerue him, to call on his holy name, and to celebrate his praiſe in this world: which company of people, though farre and neere ſcattered, hee hath ſo vnited and knit together in one faith, in one baptiſme, and in one ſincere courſe of doctrine, taught and left vnto vs by Chriſt our Sauiour, that he our Sauiour diſdaineth not to call them his Church in whom he will be ſerued, and in whoſe hearts and ſoules hée vouchſafeth to dwell, euen by his holy ſpirit: he diſdaineth not to accept this church as his ſpouſe and wife, affoording himſelfe to be her husband: he is the head, and this faithfull company the members:

How the whole ſtrength is knit together though the members bee ſcattered.

bers: This Church of God is holy, it is ſanctified in Chriſt Jeſus, and euerie member thereof is a Saint by calling. Whoſoeuer is of this fellowſhip and companie, and is truely ioined vnto that head Chriſt Jeſus, is ſo ſeparated from the wicked, that hee liueth in Chriſt, and Chriſt in him. And forasmuch as, wee all know that Chriſt our Sauiour when he came in the fleſh, and being preſent in the world, though hee were Lord of all, became as a ſeruant, humbling himſelfe, and was of no reputation among men, but was ſcorned, derided, whipped, ſpit at, and in moſt baſe maner abuſed, and at laſt he was crucified: yet was hee pure, innocent, ſtedfaſt, patient, faithfull, and did loue his enemies, and praied for them. All this he did, and ſuffered, to the end that this Church, and euery member thereof, ſhould learne of this their head, and be guided by this their husband, how and in what courſe to carry themſelues in this preſent world.

Eph. 5. 22
2. Cor. 11. 2.
Reu. 21. 2. 9.
Eph. 1. 3.
Col. 5. 24
1. Cor. 1. 2.
Euerie member of the Church is ioined vnto Chriſt.
Mat. 28. 18.
Col. 2. 13.

And for that man of himſelfe is ignorant and weake, hee hath left his owne example for his children to follow, and his ſpirit to guide this his Church, that it ſtep not aſide to an vnknowne husband, but that in all obedience, they ſhould performe what he commandeth, and carefully auoide what hee forbiddeth.

The ſpirit of God dwelleth in his Church.

Chriſt being now aſcended, and ſitting in the heauens at the right hand of

of his Father, hath left vs his Church as his image, heere in earth to be ſcorned, ſcoffed, whipped, afflicted, perſecuted, and euen maſſacred, murthered, and ſpoiled by the enemies of his croſſe. And euery member of his Church muſt lay downe his account before hand, and reckon what it will coſt him, and hee ſhall finde that it will amount vnto no leſſe, then perſecution, trouble, enemies, and euen death it ſelfe, if he will truely follow his maſter Chriſt. And this portion is the very badge whereby his church and the true members thereof are knowen. It is the touchſtone and triall of our profeſſions. And to the end that wee may the more exactly follow him, hee commandeth vs to forſake our ſelues, and to take vp his croſſe, and patiently abide and beare whatſoeuer triall ſhall be laid on vs by his enemies, who if they ſpared not him being the head, they will not forbeare the members. If they called him, euen our maſter, Belzabub, what reproch will they not giue vs? if they crucified the Lord of glory, much more will they perſecute his children.

The church muſt ſuffer perſecution.

It appeared, as ſoone as the maſter was taken away, the ſeruants were deſpiſed: when the ſhepheard was gone, the ſheepe wandered abroad, and all the children of God were tried, Some by mocking and ſcornings, ſome by bonds and impriſonment, ſome were hewen in peeces, ſome ſtoned, ſome were ſlaine with

The lot of Gods children.

with the sword, some wandred vp and downe in sheepe skinnes, destitute of comfort, afflicted and tormented, some wandred in the mountaines and in the wildernesse, hiding themselues in dens of the earth, and none escaped the hand of the enemie, and yet they were such as the world was not worthy of. Heb.11. 36.37.38. 2.Cor.11. 24.33.

Saint Paul the Apostle was mightily persecuted of the Iewes after hee became a member of this Church. Peter and Iohn were also bitterly persecuted. Steuen most miserably handled, and at last stoned. All the Apostles and Disciples of Christ were persecuted, and hauocke was made of the Church of God, insomuch as all such as tooke on them the profession of Christ, or had but the name of Christians, were forced to taste of the cup whereof their master tasted. And we that follow them in profession, must be contented to follow them in troubles, to take vp his crosse, and to beare what the world will lay vpon vs. There is no way to the kingdome of heauen, but by Christ, and there is no way to Christ, but by tribulation. Act. 4.3. Act.6.12. Act.7.58. Act.8.13. Psal.11.2.

The wicked doe continually seeke to oppresse such as are true of heart, they make sharpe their swords, they bend their bowes, and dispose their arrowes in their strings, coueting to shoot at those that feare God. The kings of the earth band themselues, and the Princes of the world assemble themselues together Psal. 2.2.

Bether against God and his Church. England, since it hath come to the taste of true religion, hath tasted how true it is that is said, That they that will liue vprightly, shall haue many that will rise vp against them. How hath the rage of Sathan appeared against vs, with bitter threats from Spaine, with excommunications and condemnations from Rome? how haue wee beene laboured to haue beene seduced by Priests and Seminaries, from our bounden loue and dutie, not onely towards her late Maiestie, and our present King, but towards our God? if cursings, if blessings, if dissuasions, or perswasions, if threats of hell, if promises of heauen, if throwing downe, or exalting high, if feare of fire and sword could haue preuailed, wee had fallen and forsaken God ere this day. How haue they sought the death and destruction of our late gracious Queene, and graue Counsellors, by enchantments, by magicke, by murther, and by all diuellish practises? Haue wee not beene environed by fleetes of foes at sea? by armies of rebels by land, and endangered by hidden traitors at home? hath there yet any of their conspiracies preuailed? hath not God stood in our defence? hath not our Christ, the head of our Church, stood in the gappe against their treacheries and conspiracies? and doth there not hereby appeare a church militant, a Church still driuen to defend

The practise of enemies of the church of God.

send it selfe? and a Church malignant, a Church fraught with malice against the truth? a Church offended, and a Church offending? a church suffering, and a Church persecuting? and who doth not see how manifestly it appeareth, that our Church is that Church which resembleth our head Christ Jesus in suffering, and the other to be the Church, resembling their Father the Diuell, by massacring and killing: who seeing his kingdome to be neare at an end, and noting how his Church, and the reprobates companie diminisheth, beginning to enkindle the coles of dissention betweene Kings and Kingdomes, and stirreth vp traitors vnder colour of teachers, murtherers in the name of Catholikes, and Diuels vnder the habite of religion, by whom the whole world is at this day set in a flame, and they labour by all meanes to peruert with the venome in their tailes, the consciences of all true Christians, and where they see they cannot preuaile by the truth, they seeke it by tyranny? In the place and stead of mercy, they vse massacres: in stead of peace, which the truth imbraceth, they stir vp wars: and in stead of loue, (the badge of Christians) they execute all hatred, euen to bloud. If wee looke into late yeeres, wee shall finde in France how thousands of the Church of God haue beene murthered, some in their beds, some in the streetes, some in the temple, some

A church militant, and a Church malignant.

L 12

some preaching, some praying, and whosoeuer was noted to serue God aright, was swallowed vp in this diuelish fury: and for that the more they striued to suppresse the truth, the more seeing it to preuaile, they by the instigation of the adultaresse of Rome, proceede on to new deuices, sparing neither old nor yoong, great nor small, but take all by the throate, euen their Kings, and with butcherly hands, defile their palaces with most cruell murther, killing euery innocent, euen such as can but name the Lord Christ, and him serue as their only redeemer in the lowest measure, doe they most cruelly cut off with vntimely death.

Is it not therefore high time for the poore Church of God, in regard of this bloudy worke of the Diuell, to powre forth continuall ardent prayers vnto our God for his present helpe in this trouble? And howsoeuer wee rest in great measure freed from massacres and open murthers heere in England, through the louing hand of our good God, yet are we not without continuall occasions, to moue vs to godly supplications, that God in his mercies will continue our fauourable God for euer, and that he will bee still mindefull of vs, that wee fall not into our enemies handes, who (as we see) practise by all kindes of policies to presse in vpon vs, to deale with vs as they haue dealt with other nations: nay to make vs to

England hath great cause to pray.

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bee no more a people. The remembrance of our little perſecution, in the time of Queene Marie, may moue vs to due obedience vnto our God, who did ſpeedily deliuer vs by the gracious hand of our late moſt ſacred Queene Elizabeth, in whom, vnder our good God, wee were for the ſpace of 44. yeares, compleat, ſo happily defended, that we haue had free ſcope to ſerue our God in truth: and the ſame God that raiſed her, and taken her away, hath moſt prouidently and louingly ſent vs a King that maintaineth the ſame truth, whereas wee ſee other nations to bee ſo ſuppreſſed by the heauy hand of the wicked man, that none dare ſtand to profeſſe God, but with preſent torture or feare of death.

The perſecution in Queen Maries time, a meane to pray now.

O let vs therefore bee thankefull to our God for his helpe in all former dangers, and pray that we may ſhew our ſelues as wiſe as Serpents, and as innocent as Doues; that we may ſtand ſound and vnblamable in our profeſſions, in faith ſtrong, in loue vnfained, and conſtantly perſeuering in this immutable truth, that the gates of hell, nor the tyranny of the euill man preuaile not againſt vs; that the fond and idle fury of that Romiſh Idoll terrifie vs not, whom, together with his worſhippers, our all-ſufficient God laugheth to ſcorne, who, as wee ſee, and haue tried, hath by his prouidence turned their practiſes to their owne perdition,

all their plots, ſnares and pits to catch themſelues: Is not this marueilous in our eies? But the truth is great, and it preuaileth.

It is the Lord that hath done this great thing: It is he that driueth backe the heathen, & that planteth his church: it is he that deſtroieth the aduerſaries, and maketh his owne people to grow: it is hee that giueth ſtrength vnto his people, and bleſſeth vs with peace. Why then doe the fooliſh heathen thus rage, why doe theſe peeuiſh people murmure againſt the Church of Chriſt in vaine? When their hope was to haue preuailed with their peeuiſhly termed inuincible armie, they ſtumbled and fell: the hand of the iuſt God was againſt them, and his mighty hand caſt them into the bottome of the ſea, and with his power he confounded their deuice: and howſoeuer they ſeeme now to ſeeke peace, it is to bee feared they continue malicious, and in a deepe deſire to cut vs off, and to diſpeople vs, let vs not feare, but duly call vpon the name of God, our head and huſband, and he will breake their bowes, he will ſhiuer their ſpeares in ſunder, their owne ſword ſhall pierce themſelues, and their owne bullets ſhall cut themſelues in peeces.

Pſal. 29. 2.

The enemies hope commeth to naught.

Let vs therefore continually fal downe before him in prayer, & in due obedience vnto his word, ſubmit our ſelues vnto his will, and if he will that we ſuffer

If God will that we ſuffer,

for his name and trueths ſake, let vs glorifie him in our ſufferings, knowing this, that a crowne of life is laide vp in ſtore for as many as take his yoke with patience, and faithfully endure vnto the end.

let vs glorifie him therein.

And if it pleaſe him, hee can make wars to ceaſe from the one end of the world to the other: but if it be his pleaſure to raiſe vp new euils againſt vs for our ſinnes, let vs acknowledge his iudgements to be iuſt, and our deſerts to be vile. And let vs ſerue him continually, without feare of them that can but kill the body, and cannot annoie the ſoule: then ſhall nothing ſeparate vs from this our Chriſt, nor from the vnity of his Church, neither tribulation, nor anguiſh, nor perſecution, nor famine, nor nakednesſe, nor perill of the ſword, nor death, nor life, nor angels, nor principalities, nor powers, nor things preſent, nor things to come, nor height, nor depth, nor any creature, neither Pope, Spaniard, Turke, nor Infidel, nothing ſhall ſeparate vs from the loue of God, which is in Chriſt Ieſus our Lord.

Let euery member then of this true Church, with all power and diligence, endeuor to approue himſelfe, by knowledge, by faith, by prayer, by humility, and patient abiding the Lords leaſure in all things: ſo will our louing GOD keepe vs vnder the ſhadowe of his wings, and preſerue vs as the apple of

his eie, that we may grow vp and bring foorth fruit a thouſand fold, to the glory of his name: and whether by life or by death hee hath decreed to glorifie vs, let vs take either in all godly obedience vnto his will, and preſent our continuall praiers vnto his Maieſty, for the comfort and preſeruation of the vniuerſall Church.

The Prayer for the Church of God, to be ſaid at all times, and eſpecially in dangers.

O Almighty God and euerliuing Father, who haſt vouchſaked to gather vnto thy ſelfe an holie company out of al nations of the world, whom thou haſt moſt gloriouſly entituled with the names of thy Church, thy ſpouſe, and thy members, and whom alſo thou teacheſt, loueſt, and feedeſt: whome alſo thou ſo tenderly conſidereſt, that howſoeuer the wicked, euen thine enemies, doe ſeeke to annoie it, thou ſo defendeſt, guardeſt, and bleſſeſt it, that no haire of the head, or the leaſt member therof falleth, much leſſe any one of that company periſheth, or is trod downe without thy prouidence. Yet good Father, ſuch is thy pleaſure that while this company ſhall dwell in earthly veſſels, it is as a ſhip toſſed and troubled with the cruell ſtormes and dangers

dangerous waues of the ſea, of continuall perſecutions, ſubiect to often aſſaults of the enemie, dashed ſometime againſt the ſword, ſometime beaten with ſlanders, backbitings, reproches, and ſometime to beatings, buffetings, croſſings, and ſometime to maſſacres, murthers, and moſt cruell death. It is neuer free from perill, it is alwaies and by all meanes tried. There is no comfort, no ioy, no reſt, as long as it is in this life, but in hope, waiting patientlie the comfortes and conſolations in heauen.

It continually depainteth out the ſufferings, the croſſes, and ignominious courſe which Chriſt himſelfe was forced to ſuffer heere in earth. Inſomuch as it is made known to be thy Church, by the continuall calamities which here in this life it endureth.

Good Father, thou ſeeſt how the Heathen do rage, and how the froward people of the earth, do murmur againſt thee in theſe thy members: how the Kings of the earth band themſelues, and the Princes aſſemble and conſult togither againſt thee, thy Chriſt, and againſt his Church: but make thy people ſtrong in faith, that wee may breake their bands, and caſt their cordes from vs: For ſaluation belongeth vnto thee, and thy bleſſings vpon thy people. Thou ſeeſt O Lord, thou ſeeſt how the wicked bend their bowes, and make ready their arrowes, that they may ſecretly ſhoot

at thy children, and to hit them that feare not. But thou righteous Lord louest righteouſneſſe, thy countenance doth behold the iuſt, and thine hand ſhall hold them vp. Withdraw not therefore thy tender mercies from thy Church: let thy mercy and thy trueth alwaies preſerue it: for thou ſeeſt that innumerable troubles are raiſed againſt it, but ſend thou thy light and thy trueth, and let knowledge, faith, and true obedience in lowlineſſe and zeale, leade it: and by thy mighty hand preſerue it in thy holy mountaine, and let it alwaies reſt in thy tabernacles: furniſh it with al ioy and gladneſſe, and gird it about with ſtrength. Let it through thee be able to thruſt backe her aduerſaries, and in thy name tread downe ſuch as riſe vp againſt her. Let thy Church continually ſing, The Lord is my light and my ſaluation, whom ſhall I feare? the Lord is the ſtrength of my life, of whom ſhall I bee afraid? In the time of trouble and danger, hide thy people in thy tabernacle in the ſecret place of thy pauillion: hide them, O Lord, and ſet them vpon a ſure rocke, that when the wicked, euen their enemies and their foes come vpon them to deuoure them, let them ſtumble and fall. Be thou our ſtrength and ſhield, thou giueſt ſtrength to thy people, and bleſſeſt them with peace. But good Father, thou ſeeſt that they furiouſly rage, and endeuour to ruſh in vpon thy ſanctuary: they imagine miſ-

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chiefe againſt thy Church, and ſeeke by al meanes to deuoure thine inheritance: they lay ſnares O Lord, to entrep thy ſponſe, and to diſmember thy Chriſt: they take wicked counſell, and in deceit doe they worke all their deuices: they lay wait for the righteous companie, and ſeeke to deſtroy them: but they ſhall not be deſtroied in the perillous time: for thou Lord haſt promiſed to ſtand in the defence of thine owne people: thou haſt ſaued vs from our aduerſaries, and haſt put them to confuſion that hate thy people.

Vp Lord, and behold, how yet the memie ſeeketh to deſtroy vs: O hide not thy face, forget not our miſery and affliction: thou God, art the King of all the earth, thou raigneſt and ruleſt ouer all the heathen: therefore will we not feare. The Lord of hoſts is with vs, the God of Iacob is our refuge, yea, this God is our God for euer and euer: he is the guide of his Church, and he it is that will come and will not keepe ſilence, a fire ſhal deuoure before thee, ſo that thine enemies ſhall not be able to ſtand in thy preſence, they ſhall be ſcattered abroad and come to ſhame ſuddenlie. Thou God haſt giuen a banner to them that feare thee, that it may be diſplaied in teſtimony of thy trueth, that thy beloued, euen thy ſponſe, may be deliuered, and that euery member of thy Church may dwell in thy tabernacle for euer, and may reſt vnder the coue-

ring of thy wings, when the wicked ſhall fall and be vtterly diſcomforted. Oh how terrible art thou in thy work! through the greatneſſe of thy power ſhall thine enemies be ſubiect vnto thee. And although thou ſuffereddſt the wicked to ride euen ouer our heads, although wee haue beene forced to paſſe through fire and water, yet haſt thou deliuered vs, and brought vs into a wealthie place, where thy word & Goſpell, euen the trueth of our ſaluation, is freely deliuered. Wherefore, O God, ariſe, let thine enemies be ſcattered: let them that hate thee, flie before thee, as the ſmoake vaniſheth, ſo let thine enemies be driuen back: let them not come neere thy ſanctuary. As waxe melteth before the fire, ſo let the enemies of thy Church periſh at thy preſence, and let thy people be glad: let thy congregations ſing and reioice, let thy beloued leape for ioy. O ſend downe thy gracious raine vpon thine inheritance, refreſh the wearie members of thy church: let them be recomforted: let the ſolitarie poore man that thirſteth for thy ſauing health, be filled with the hid treaſures of thy loue. Deliuer the impriſoned, and let the children now in captiuitie be let free. Wound the heads of the obſtinate and ſtiffe-necked aduerſaries of thy Church, and bruſe the hairie ſcalpes of ſuch as ſeeke to deſtroie thy people. Deſtroy the companie of the ſpearemen, and the multitude of the proud

proud, whoſe hearts are lifted vp against thy people. Scatter thoſe idle and euill affected ones, whoſe delight is in warre: ſo ſhall all kingdomes of the earth ſeeke thee, and the nations diſperſed, ſhall attend vnto thy voice, and all ſuch as know thee, ſhall ſing foorth thy praiſes, yea, they ſhall ſing vnto him that rideth vpon the high heauens, and aſcribe all power vnto thee our great God, our mighty King, our huſband and head. O God of hoſts cauſe thy face to ſhine vpon vs, and we ſhall be ſaued.

O Lord increaſe our faith.

A Prayer for the Church of Chriſt.

MOſt gracious God and louing Father in Jeſus Chriſt, looke in fauor vpon the eſtate of thy Church generally diſperſed through the whole world, and whom by the malice of Sathan, and the tyranny of Antichriſt, thou ſeeſt continually aſſailed with many dangers: Bee thou therefore a caſtle and defence, a buckler and a rocke, ſtrong and forcible to withſtand the furie and force of all aduerſaries: and for the better comfort, endue it continually with faith vnfained, wherein it, and euery member thereof, may ſafely runne and repaire vnder the ſhadow of thy wings, whenſoeuer perill appeareth. Graciouſly guide and

gouerne it, be preſent with it, and take the defence thereof into thine owne hands, to whom it ſpecially and alone belongeth, and let it hold on the true courſe of profeſſing and practiſing thy true religion, that the aduerſary may haue no cauſe to condemne it, through ſinne, which howſoeuer it may ſeeme to dwell in the moſt godly, while wee liue heere, yet let vs alwaies haue an eie & diligent watch ouer our thoughts, words, and actions, that our light may ſhine by thy glory, our good, and example of other, in peace and war, in comfort and calamity, and not be diſmaid at the noiſe and report of the greateſt danger, Amen.

O Lord increaſe our faith.

A motion to Prayer, wherein the ſoule muſt arme it ſelfe againſt dangers of the time, in regard of falſe doctrine.

CHriſt foreſeeing in the daies of his fleſh, that after his departure, his children ſhould bee in danger to bee ſeduced from his ſincere truth, by the miniſters of Sathan, falſe prophets, and lying teachers, hath very graciouſly giuen vs a forewarning to take heede of ſuch as enter in amongſt vs in ſheepes clothing, who are inwardly

wardly rauening woolues, who should priuily bring in damnable heresies, euen denying the Lord who hath bought them, and who bring vpon themselues swift damnation: yet many shall follow them, by whom the way of truth is euill spoken of. It was prophesied long agoe, that in the latter daies (euen in the daies wherein wee liue) should rise vp very dangerus doctrines: and Sathan should transforme himselfe into an Angel of light: and false Apostles hauing put on the person (as it were) of Christ himselfe and his Apostles, should creepe into the hearts of Gods children, and so enchant them with their counterfeit holinesse, that many through their hypocrisie should be deceiued: Many such haue in our daies risen vp, and haue caried great shew of being the flocke of Christ, but by their actions haue shewed themselues very deuourers of the sheepe of Christ, and haue sought to sucke the blood of his saints: of which kinde of deceiuers there are many kindes (and they most subtile and wilie in their generation) and therefore it behoueth the children of God, to be carefull, watchfull, and obedient vnto the will and word of God, which is the line whereby wee must direct our course, to saile aright vnto the harbour of the heauenly trueth. We must touch the compasse of our hearts with the loadestone of truth, whereby wee shall

2. Pe. 2. 1. Sathan and his ministers change thēselues into angels of light.

There are manie kinds of deceiuers

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be able to eleuate all our affections vnto the heauenly day-star Christ Iesus, that no counterfet stone of mans deceitfull opinions, shall draw vs from the course vnto our heauenly harbour, the kingdome of God, where wee shall enioy true and heauenly comforts, euen in this life.

Let vs therefore pray, that we be not miscaried by the deceits of the wicked pilot Sathan, whose directions are meerely indirect, and whose sailes are deceitfull, being glorious to the eie: and the barke wherein he carrieth his vnhappy passengers, seeming to be a most secure cradle, gliding on without tempest or wane, vntill it come to the end of their race, where alas they fall into the gulfe of perpetuall perdition: such a master is he, and such mariners are his false Prophets, that they delight flesh and blood, and all their course seemeth sweet, but short: and sowre merchandize they shall haue, that passe in the pinnise of his poisoned errours.

Sathans barke deceitfull and a secure cradle.

Let vs therefore be watchfull, and flie his painted poison: for we may be soone miscaried, if wee enter but one steppe into this course. Let vs call to minde that Paul hath forewarned vs of a very perillous gulfe, wherein without great watchfulnesse and prayer, wee may easily fall, and that is, into peruerse opinions, drawen thereunto by such as should enter in euen amongst our selues, yea of our selues, euen of the fel-

Act. 20. 29. 30.

low

low teachers in our congregations, that ſhould ſpeake peruerſe things, yea, and draw diſciples after them: the ſtrength of whoſe inchantments wee haue ſeene, euen in our owne Church of England, whoſe peruerſe doctrines might be recited, but more fitlie omitted: the ſpirit ſpeaketh euidently, that in the latter times ſome ſhall depart from the faith, and ſhall giue heed vnto ſpirits of error, and doctrines of diuels, which ſpeake lies through hypocriſie, and haue their conſciences burned with an hot iron. 1. Tim. 4. 1.

Let vs hearken vnto the word of the Lord, and imbrace it: Therefore let vs couet in all obedience and meekneſſe to be taught the truth, pray for vnderſtanding and fulfilling of the ſame, that we may be able to diſcerne theſe falſe Prophets & dreamers of dreames, of whom Moſes alſo forewarned the children of Iſrael, willing them not to hearken vnto the idle fantaſies of men, who prophecie vnto vs lies, and teach vs vanitie, that ſpeake the viſions of their own hearts, and that teach thoſe things that they themſelues haue inuented of their owne braines, and which they haue not learned out of the word of the Lord, and yet ſay, The Lord hath ſaid it: being puffed vp, and yet know nothing, but doting about queſtions, and ſtrife of words, wherof commeth enuie, ſtrife, railings, euill ſurmiſings, &c. and yet feare not, nor bluſh to make the Lord of heauen Deut. 13. 16. verſ. 6. Ier. 23. 19. 1. Tim. 6. 4.

The impudencie of false Prophets.

heauen the authour of their lies and vanities: who being enemies of God, very traitors against his crowne, kingdome and dignitie, stick not to colour their diuellish practises, pernitious opinions, and grosse errors, with the word of G O D, when indeed the word of G O D bewraieth them, confuteth them, and confoundeth them. Are not these false Apostles deceitfull workers (saith Paul) transforming themselues into the ministers of Christ, and into his Apostles?

2. Cor. 11. 13. 14. 15.

Such a strong deceiuer arose of late, euen yesterday, that hideous Hacket, stirred vp by Sathan, who was transformed into no lesse in arrogation of Title, than into Christ himselfe, hauing on a kind of habit of holinesse, his heart fraught with a legion of Diuels, who powred out mightie blasphemies against God, high treasons against her late innocent Maiesty, and most detestable practises against his Countrey: and yet a Christ: nay, a cursed caitife, in whom was performed the saying of Christ our Sauiour, that there should arise false Christs, that should shew such strength of errour, that if it were possible, the very elect should be seduced by them. And surely it is dangerous for the weaker sort to touch them in discourses, in disputations, or any conference, vnlesse it please G O D to arme them strongly with the sword of the spirit, that by the word of truth they

Hacket a counterfet Christ.

It is dangerous to dispute with false Prophets.

may

may bee enabled to confound them in their argumentes: for the verie true Chriſtians may often fal through frailty, in ſome conceit of things euill to bee good, and good things to be euill: and ſpecially when it ſhall carry colour of godlineſſe, to conceiue it ſo. And many times it fals out that euill things carry colour to preach vnto vs good, as in the adherents of this wicked man, the two gentlemen that were deceiued by him, and drawne to enter into an vnlawfull action: that that action caried colour of loue, in that they preached repentance vnto their country: it carried colour of Religion, in that they preached as meſſengers ſent from God. But ſee how all theſe gay ſhewes were mingled with miſchiefes, tending to ſtirre vp vproares and tumults among the people, and to raiſe an euill opinion and diſloialty in the ſubiects towards her Maieſty: and moreouer, it tendeth to enuy and wicked zeale, to bring magiſtrates into contempt. All which preach vnto vs, that it is time for all eſtates to looke about them, to bee watchfull, & to be ready to ſtand in the day of triall: for theſe are perſecutions raiſed againſt the higheſt, euen by ſuch as are with vs in ſome outward ſhewes, but not of vs, as the iſſue of their works declare: but in my poore opinion, this their preaching publiſheth to vs Gods diſpleaſure, for ouermuch ſecurity. If they being falſe Prophets preach vnto vs

Chriſtians through frailty may fall into errors.

vs repentance, it is time for the true Miniſters of God to cry out for repentance: for God many waies preacheth vnto vs repentance and amendment of life. And becauſe the diuell to an euill purpoſe preacheth that which may admoniſh vs, let vs vſe the meanes to learne how to amend what is to bee amended: ſo ſhall we tread him and his purpoſes vnder our feet, and GOD himſelfe will ſend Preachers to publiſh his pleaſure, and to declare his truth with warrant of his word, whoſe exhortations ſhall not be by deceit, nor by vncleanneſſe, nor by guile, but as they were allowed of God, & to whom the Goſpell being committed, they ſhall ſpeake, not as they that pleaſe men, but God, which ſhall approue their hearts. By whoſe doctrine alſo wee ſhall bee able to finde out all the falſe Prophets that endeuour to miſcarry vs. The apteſt meane to bring men into the captiuity of errors, and erronious teachers, is ignorance of the word, which would God it were meerly baniſhed the church of God, that through knowledge we might wade in the true word, and by the ſame diſtinguiſh and cull out the poiſon of all peruerſe teachers, and caſt it in the fire of vtter oblition: that the hearts of true Chriſtians might bee comforted, and all the congregation of God knit together in loue: and that all the Miniſters of God might preceede in one rule, and might

Ignorance the mother of errors.

Col. 2. 2.

might all mind one thing in the Lord: that nothing be done of contention or vaine-glorie, but that in meekenesse of Phil. 6. minde euery man esteeme other better than himselfe. What moued those two gentlemen Ardington & Coppinger, to runne that course, but vaine glory, and ignorance of the word, without the knowledge whereof, the intricate and hidden subtilty of that wicked monster Hacket, could not be descried, who bewitched them with forgetfulnesse of their duties to God, & their most gracious Queene: for that they searched not the counsell of God, neither builded their proceeding vpon his word: but pricked on by the sting of singularitie and vaine-glory, brake out into desperate & irreligious tearmes, laying open, as it were before all the world their owne corruptions, and the diuelish affections of that wicked man, that counterfeit Christ, that forged king, who was deseruedly crowned with a halter in Cheape, according to that word of Paul, That the end of these men shall bee according to their works. The end of Hacket that counterfet Christ. 2. Cor. 12. 15.

It is time for the children of God to take warning and be watchfull, considering these dangerous times, where swarmes of false prophets doe euerie where flie too and fro to disquiet the godly, as Papists, Brownists, Anabaptists, the Familie of lust and lewdnesse, termed the Family of loue, and many other dangerous sects, who seeke

seeke to quench the ardent zeale of sincere Christianitie, striuing about words, which is to no profit, but to the peruerting of the hearers. But let vs pray that our Ministerie may shew it selfe approoued vnto God, and that our Ministers need not to be ashamed, but may diuide the word of trueth aright, that they may stay prophane and vaine babblings, which increase to more vngodlinesse: And that they may keepe the patterne of the wholsome word which they haue learned in faith, and which they may teach in loue in Christ Jesus. For such is the subtiltie of this wicked worke-master, who hath sent foorth these hellish harust men: some one of these his subtill sectes in that shew meeteth, and as it were matcheth euery godly endeuour and sincere course that the children of God do practise indeed, onely to impaire the credit of a right Christian life in Gods sincere children, by the opposition of science, falsly so called.

2. Tim. 2. 25.

1. Tim. 6. 25.

We know that it is the duty of euerie childe of God, to doe good workes to approoue his faith, by which faith he is iustified: and wee see that the diuell hath stirred vp a doctrine of works, that by them men are iustified, & therefore such as stand vpon their owne iustification, carie themselues in shew answerable in morall sincerity to the most godly; when yet they hang in the Spiders web of sinne, because they imagine

gine that God will thanke them, be-
cause they doe that which he hath com-
manded them: and yet by the mouth of Luk. 16.
God himselfe they are condemned for 9.10.
vnprofitable seruants.

We know that true Christians doe
thirst after the word, and desire to beed
with the food of the Gospell. And there-
fore desire to repaire vnto Sermons,
and to bee studious in the word. And
wee may see how the Diuell prouideth
to blemish this Christian vertue, by
stirring vp euen of his wicked ministers
to performe the same, as did the sooth-
sayers of Pharaoh, and at length to
breake out into grosse and most palpa-
ble euils, to the end that the fall of them
that stood not, should blemish the zeale
of the right godly affected.

Againe, we know that it is the duty
of Christians to shunne swearing and
blasphemy, to giue continuall thanks
for Gods benefits, to instruct their fa-
milies, and to pray for and with them.
And we see that the diuell hauing emu-
lation heereat, endeuoureth either to
draw such as exercise this sincere
course of life into some action to discre-
dite their profession, or else stirreth vp
some counterfet of his in some shew to
performe this integrity, that at the last 2. Thes. 2.
by some notable fall, hee may bring all 15.
other sincere professors into ignominy.
Therefore brethren stand fast, & keepe
the instructions which yee haue beene
taught, either by words or by the exam-
ples

The diuel practiſeth to blemiſh the Preachers of the word.

ples of the Apoſtles. For aboue the reſt of his dangerous practiſes, marke how he endeuoureth to blemiſh the profeſſion of the Goſpell, euen to the Miniſterie, and in the ſound Preachers of the word, by drawing them into ſome groſſe euill or other, to the end that he may bring all the godly and zealous workmen of the Lord into contempt, blinding the eies of the world, & thereby raiſeth a falſe opinion of the very ſacred truth.

By this we ſee, that euen now is come the time of triall, and now it will bee found out who are Gods children in ſhew, and who indeed: it will appeare who will continue vnto the end: for if we giue conſent to ſtrange doctrine, to new deuiſes, to falſe and counterfet waies, whereunto we are daily mooued, then ſhall wee bee vagabonds from the Church of God, howſoeuer we ſeeme to dwell in the ſame, and to be members of it in outward ſhew: then will God in the laſt day ſay, I know you not: howſoeuer wee ſay wee haue prophecied and preached in his name.

What the true confeſſors muſt look for.

Oh let vs therefore pray, that wee may hold on a true courſe, and keepe the line of the truth, without going to the right or left hand, howſoeuer ſubiect wee ſhall then be to ſlanders, to ſcoffes, to reproches, to impriſonments, and ſomtimes to death it ſelfe.

Happy are we that haue the booke of life laid open before vs, wherein is contained

tained the way to Gods kingdome, and whereby we may take the path to heauen, and that without reproofe, whereof we may reioice.

And for a farther cauſe to mooue vs to go vnto God in praier, let vs ſomewhat conſider the controuerſies which of late haue riſen by the worke and inſtigation of the Diuell, euen in our owne Church, amongſt our owne guides, in our owne natiue land: how it hath raiſed a ſcruple and doubt in ſome that are not altogether grounded in the knowledge of the word, whether they ſhould obey the Magiſtrate in Eccleſiaſticall cauſes, and whether there ſhould be a ſuperiority or equality in the Church gouernours. Theſe, and many other euils hath bee raiſed, to hinder the preaching of the Goſpell, which is greatly to be lamented, and an eſtabliſhment of concord amongſt our ſelues to bee ſought, and heartily praied for. And that hath our moſt gracious and religious King Iames ſo godly reconciled, as there is great hope that quarrell is at an end. The word warranteth our obedience vnto Magiſtrates, and therefore woe be vnto him that will teach vs contrarie doctrine. Let vs indeuour to performe our duties, and giue vnto God that which is Gods, and vnto Ceſar that which belongeth vnto Ceſar. And for the controuerſie of the inequalitie of Church-gouernours, it is to be conſi-

A conſideration of the controuerſies in our owne Church.

dered

dered that there are ſeuerall functions in the Church, and euery function hath his ſeuerall perſon and place, let vs therefore pray that euery perſon may meaſure his calling by the word, and limit his ſuperiority or inferiority, as they are therein directed, then ſhall not the people of God want their due food in regard of humane contentions. Oh that euery one would enter into his owne conſcience, and as much as in him lieth, caſt away all carnall conſideration, and what the word of GOD warranteth, let him hold, and giue no ground to the cauillers, and ſhun the contrary.

And for vs that are the common people, that muſt expect to be fed by the miniſtery, let vs pray for their vnity, and that God will giue them humble ſpirits, vigilant and watchfull eies, knowledge, loue, zeale, and conſtancie, that the falſe Prophets may be abandoned, and the true miniſters of
Hc.13.17. God bee eſteemed and imbraced as the miniſters of God. Let vs obey them that haue the ouerſight of vs, and ſubmit our ſelues, for they watch ouer our ſouls, as they that muſt giue accounts, that they may doe it with ioy, and not with griefe, for that is vnprofitable for vs, knowing that falſe Prophets are the enemies to the Croſſe of Chriſt, whoſe end is damnation, whoſe God is their bellie, and whoſe glory is their ſhame, which minde earthly things.

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If any man therefore purge himselfe from these, hee shall bee a vessell of honour, and sanctified and meete for the Lord. And therefore let every man pray vnto God that they may all speake one thing, and that there may be no dissensions amongst vs, but we may be knit together in one minde, and in one iudgement, so shall the glory of God appeare, and our Church prosper.

The praier against false Prophets, errors, Schismes, and for increase of Christianity.

FOrasmuch, good Father, as the latter times of the world are come vpon vs, and we are by thy diuine prouidence, allotted vnto these dangerous and euill daies, wherein, as wee haue beene foretold, many false prophets, and peruerse teachers, dreamers of dreames, and lying Apostles are risen vp: and Sathan that wicked serpent hath turned himselfe into an Angell of light, and his Ministers into the forme of thy Sonne Christ, and his Apostles, whereby hee endeauoureth to continue his kingdome, and to hinder the passage of thy diuine word, to exalt error, and to stop the trueth, to confirme vanity, and to blemish thy word. And forasmuch also good father as that man of sinne, the sonne of perdition,

dition, heretofore foretold to come, is already come, and hath eſtabliſhed his ſeat of pride, and ſendeth abroad his lying miniſters to ſeduce ſuch as haue not ſufficient taſte of thy word, & whom thy grace directeth not to beware of his wicked practiſes. Grant (oh mercifull God) that we may through the aſſiſtance of thy diuine ſpirit, bee wiſe in thee, and ſo be guided by thee, that the deceiuing deuices of theſe lying ſpirits withdraw not our mindes, hearts and ſoules, from the true imbracing of thy ſacred word. Grant O Lord, that wee wander not from the path of thy heauenly kingdome, but may conſtantly and firmely perſeuere in thine infallible truth vnto the end, and may baniſh all errors and ſhew of falſhood, and abide in the vnity of thy true Church, and Chriſtian religion for euer: let not deceitfull things miſcary vs, let not the craft and ſubtilty of Sathan, nor the hypocriticall habit of holineſſe, (wherwith many of the children of perdition are clad to deceiue the ſimple and true of heart) preuaile with vs. Defend vs good Father, from erronious ſects, and let vs not in any ſort ioine with the ſchiſmes and diuiſions of the world: for (good Father) as they are many, ſo are they in many ſorts dangerous, for they all carry ſhew of truth, ſome mixed with the truth, and all of them defended for a truth, inſomuch as the truth it ſelfe is little, yea, leaſt of all

maintained,

maintained, but ſuppreſſed, perſecuted, and vpbraided, euen with the titles of error, hereſie, falſhood, noueltie, cauſe of tumults, of rebellions, and contempt of Magiſtrates, and ſuch like perſecutions: which how contrarie it is thou knoweſt. It is hard therefore, vnleſſe thou vouchſafe the light of thy holie ſpirit, to diſcerne betweene theſe, and as hard to ſtand without being ſeduced with their ſubtilties: ſend downe therefore thy grace, and direct vs in thy trueth, and gather vs together in one ſound profeſſion: enable vs to conceiue aright the things that belong vnto ſaluation, and keepe vs from ſuch as come into the Church in ſheepes clothing, but are inwardly rauening Wolues, which ſpare not thy flocke, but cruelly deuoure thy beloued ſheepe, with the poiſon of erroneous doctrine: and roote out the tares, cockle, and darnell of error, already ſowen, from the good ſeed of thy word.

And forasmuch (good Father) as the caſe ſtandeth ſo, that whoſo will profeſſe thy name, and ſeeke to ſanctifie the ſame in a ſincere and a right courſe of life, not bending his affections, or yeelding liking to the wicked courſe of this world (in whoſe proceedings ſtandeth but the ſhadow without the ſubſtantiall fruite of ſinceritie) cannot wade thorow this vale full of confuſed corruptions, but he ſhall fal into the hands of ſuch as carrie the titles of Chriſtians,

ans, and will yet ſeeke Antichriſtianly, to impoſe themſelues againſt him, with the bitterneſſe of their vpbraidings, to quaile (if it were poſſible) and to diſcomfite, nay to ſeduce euen the faithfull from the ſincere ſeruice of thee. And this (deare Father) is dangerous vnto the weake and feeble ones, wherefore giue vs aide and ſtrength, that we ſlide not by their ſlipperie practiſes from a conſtant perſeuerance in the inuiolable truth, but rather may with all willingneſſe, not onely lay downe our goods, & all naturall reſpects, but euen life it ſelfe, rather than to ſhew our ſelues as broken bowes, to ſtart aſide with euery blaſt of vaine doctrine, and thereby be caried away into vanitie and errour.

And according vnto thy promiſe, vouchſafe that whenſoeuer any of thy children, for the teſtimonie of their faith in thee, and for their ardent zeale of thy word, ſhall be apprehended, reproued, conuented before Princes or rulers, howſoeuer vnlearned or vnable they ſhall be, in reſpect of deepe literature, or worldly wiſedome, thine holie ſpirit may enlighten their vnderſtandings, giue knowledge vnto their hearts, and vtterance vnto their lips, that they may be able to ſpeake and defend thy trueth, to the vtter confutation of ſuch falſe teachers as ſhall withſtand the ſame: and giue them alſo knowledge and boldneſſe, that the high lookes, and the thundring threats of

the mightie aduersaries, dismay them not: so shall thy name be glorified, thy word magnified, and thy poore children sing foorth the praise of thy might and Maiestie, with heauenly wisdome in worldly foolishnesse, and in the end bee crowned with the diademe of eternall felicitie, with thy Saints in blisse. Amen.

O Lord increase our faith.

A short praier against errors and schismes.

WE humblie pray thee most mercifull father in mercy to looke downe vpon the dangerous estate of thy Church, which is much pestered and infected with the seedes of error, insomuch as it seemeth to be swallowed vp of the perillous inundations of sects and schismes, coined by the subtilties of that wicked one Sathan, whose practise is euer from the fall of Adam, to stop the pure proceedings of the Gospell, by the peruerse workes of darknesse. Sanctifie therefore thy children, with thine especiall grace, and manifest thy trueth vnto them, that by the light thereof they may know how to shape the waie to the true seruice of thee. And let them bee able to discerne betweene trueth and error, that they may be alwaies free from he-

reſſes, & not be intangled with falſe doctrine, nor defiled with the loathſome pitch of mans inuentions, not being indued with the puritie of heauenly knowledge: and grant that we may all ioine together in one trueth, wherein we may liue and die: and ſo in Chriſt thy Sonnes merits, liue with thee in heauen eternally. Amen.

O Lord increaſe our faith.

A motion tending to a praier, that we may gouerne our ſelues according to our duties in our callings.

Our good liking of our high eſtates dangerous.

WE often offend all the ſort of vs in this point, namely, in attributing more vnto our wealth, our worldly wiſedome, our offices, our places and high titles, our callings, & our ſkill in whatſoeuer arte or facultie, than indeed we ought: for by our good conceit of any of theſe, we imagine that al good ſucceſſe commeth of our ſelues: inſomuch as the wealthy ſeeme to be ſecure in regard of their abundance of all things, and thinke they haue need of nothing, and therefore ſeldome or neuer flie vnto God for ſuccour, but ſeeke it in their cheſts.

The politike and wiſe according vnto the world, are careleſſe in the counſell of God, of his directions, and aſſiſtance,

ſtance, becauſe in their generations they are wiſer than the children of light: and ſo deepe are they in their owne ſelfe-iudgement, that it is impoſſible for them to be deceiued. They that haue high, profitable, and honorable offices, which is in this life the greateſt worldly gift that God beſtoweth vpon man, what auaileth it if they execute ſuch high places without the due obſeruation of the ſincerities of conſcience, violated with corruption and violence towards inferiours, and with crueltie toward ſuch as offend them? Theſe high callings, honorable or profitable offices, will render vnto the abuſers of the ſame, the reward of eternall ignominie in the end.

A ſincere cõſcience muſt accompanie a high office or calling.

The baſer ſort of men, ſuch as in their artes, faculties, and manuall occupations, doe exceed other in ſkill and excellence, they waxe arrogant, and eleuate themſelues aboue other, and in their conceits deſpiſe other, yet in the end beſot themſelues, and fall into miſerable contempt, euen of the moſt baſeſt.

Too good opinion of our skil in manuall occupations, dangerous.

Sith then that theſe high gifts often times make vs to forget our ſelues and God, it is good and moſt expedient for euery man in his calling, to looke vnto the end for which he was called thereunto, and to proceed vnto the performance & execution thereof, according to the commandement of God, in truth, in zeale of a good conſcience, and in all

Euerie man muſt conſider why hee was placed in his calling.

humility and meekenesse, knowing this, that otherwise, our callings will be crossed, and that in iudgement. Saul was worldly wise, and a mighty king, and one that stood in the place of high honour and dignity: yet because hee thought his wisedome better than indeed it was, the Lord pulled him down from his kingly throne, to ignominy and shame. Iob was wealthy, yet hee was brought to extreame pouerty, to shew the vncertaine estate of rich and wealthy men. Achitophel was wise and politike, insomuch as his counsel was accounted as the Oracle of God, yet because it was not seasoned with the trueth in the feare of God, it turned to his owne shame, and at last his counsell being contemned, hee hanged himselfe. The Iudges that accused Susanna falsly, were men of authority, yet for that they abused their authority, they were found worthy of death. Demetrius was a cunning artificer, & vnder colour of his skill, and by reason of the gaine which he got by the same, hee was moued to driue others of the same mystery, not hauing the feare of God, not onely to forsake religion, but to raise tumults against Paul. So that wee see that not one of these excellent gifts or rare qualities, are of themselues able to comfort or relieue vs, but rather of our selues to draw vs into diuers euils, yea and breed in vs greater inconueniences, than if wee were destitute

Iob 13.

2. Sam. 16. 23.

2. Sam. 17. 23.

Our callings thē. selues cānot releeue vs.

tute of them. And therefore it behoueth euery one of vs to craue the assistance of God, and the direction of his grace, that wee may guide our professions, and vse his gifts wisely, reuerently, and humbly, knowing that it commeth not of our selues to performe any good in what place or calling soeuer we be, howsoeuer rich, howsoeuer glorious, howsoeuer wise, howsoeuer cunning we are. Without the feare of God wee are yet poore, ignominious, foolish and ignorant, and very sots, and nothing that we take in hand shal prosper to the end, howsoeuer it fare with vs for a time.

No calling without the feare of God profiteth euer.

We may not shew our selues swine, who seeke their draffe and akornes, and their whole nutriture from the earth, neuer looking vp to the hand that giueth it, nor to the tree from whence it falleth. Wee liue not by bread onely, that wee sowe and reape of the earth: we get not our wealth by our own wisdome, but by the prouidence of God, by his word, and by his promises, which we apprehend and receiue by the hand of faith: and therefore must we looke vp vnto the hill, from whence commeth our helpe. We must flie vnto the Lord, who blesseth our wealth, our wisdome, our authoritie, our knowledge, and our occupations: for he setteth in authoritie, and pulleth downe, he giueth wisedome, and besotteth it, hee instructeth vs in arts and sciences, and in our oc-

cupations, and he bleſſeth and curſeth vs in them: as we ſhew our ſelues in dutie obedient vnto him, ſo hee ſheweth himſelfe ready, willing, and able to bleſſe and helpe vs.

It is not enough to bee able in ſome meaſure to diſcharge our dutie in our offices and callings, but wee muſt pray that we may diſcharge the ſame truely, which we cannot doe without the bleſſing of God. Except the Lord builde the houſe, they labour in vaine that build it. Except the Lord keepe the citie, the watchmen wake in vaine. All our endeuours and labours are to no purpoſe, except the Lord bleſſe the end. It is in vaine for vs to riſe earely, and to goe to our reſt late, and in griefe to eate our bread, vnleſſe the Lord giue a bleſſing vnto our labours and ſtudies.

Pſal. 127. 1.2.&c.

verſ. 2.

Wherefore let vs repaire vnto our good God with humble harts in faithfull ſupplications, that he will giue vs ableneſſe to performe our callings ſkilfully and religiouſly, that in a quiet conſcience wee may eate the fruits of our labours, and ſo proſper in all that we take in hand, that our brethren bee neither deceiued by vs, nor our ſelues forced to vſe any vnlawfull thing for our owne releefe, which may offend the Lord.

A praier that a man may liue vprightly in his calling.

O God of all comfort, and giuer of all conſolation, forgiue my ſins, cleanſe me, and waſh me from all iniquitie, which diſable me to performe my calling in ſuch ſinceritie as becommeth mee: and through the blood of thy Sonne, purifie my heart, and my imperfections, increaſe my knowledge, and ſanctifie mine affections with thy grace, that my ſinnes being forgiuen, I may reſt in thy fauour, and in thy fauour finde continuall comfort, and bee daily bleſſed with new gifts: that I may bee found perfect in my calling, ſeaſoned ſo with a liuely faith in thee, that thy holy ſpirit may continually dwell and beare rule in me, and lead me to the due performance of thoſe things which thou requireſt to be done in my calling: that all vnnaturall affections being truely mortified, I may onely reſt in thee, and relie on thee, and be ruled by thee in all things.

Good Father, grant that I may take the direct and right courſe in my vocation to eternall life. In which courſe conſiſteth the inward peace of the ſoule, which is onely delighted in thine inuiolable truth reuealed by thy ſonne, and left vnto vs in his word & laſt will. In which his laſt will and Teſtament

are comprehended all necessary rules, & the sacred discipline, whereby the children are to guid themselues in their generall callings: which directions are comprehended in three principall vertues, by thee bestowed vpon them that seeke them at thine hands in the name of thy Sonne, Faith, Hope, and Loue: which three are so vnited and knit in one, that they dwell all together in thine elect children; and so precisely direct them through thy grace, that they goe not awry in their callings.

I therefore (good Father) being of mine owne wisedome ignorant, and of mine owne power vnable to comprehend the height, the length, and depth of my calling, instantly beseech thee in mercy to behold me, an vnperfect creature, without these vertues, and so adorne mee with them, that I may bee made perfect in all good workes of the spirit, that my bodily labors bee not in vaine in thee.

Grant also, that I may ioine with all my trauels, labors, affections, desires, and endeuours, faith with faith, knowledge with knowledge, temperance with temperance, patience with patience, godlinesse with godlines, brotherly kindnesse with brotherly kindnesse and loue, that I be not vnfruitfull in my calling, but may acknowledge thy Sonne Christ Iesus, and in him to haue peace of conscience: that I may be patient in troubles, long suffering in

wrongs,

wrongs, meeke in trials, faithfull in expecting helpe in diſtreſſe, reioicing in heart, quieted in minde, in hope to enioy at thy hands, and in thy good time, whatſoeuer maketh vnto the true comfort of my ſoule, and the reliefe of my body: that in all truth and inward feeling of thine aid my calling may be made perfect, and ſealed with the ſeale of thine owne ſpirituall approbation. So ſhall I then vnworthy creature, and all ſuch as thou haſt committed to my charge be directed in the true knowledge of thee, and ſuſtained with things neceſſary whiles we liue heere.

Oh Bleſſed Lord and louing Father, except thou thus direct mee, I cannot ſtand, but ſhall fall into many miſeries: for no eſtate, no degree, no calling, office, function, or trade of life, can proſper, or be rightly performed, without thy continuall aide, direction, and prouidence.

Therefore Lord, guide mee by thy ſpirit, encreaſe my faith, giue me wiſedome and ableneſſe in all things to execute my calling as I ought: and to the execution thereof, bleſſe all my members, make them apt and ready inſtruments to performe their duties, that in no point I faile in a Chriſtian proceeding therein. And bridle in me the nature of fleſh and blood, which (vnleſſe thou ſeaſon my affections by thy ſpirit) will ſo much the more glory, by how much thou haſt exalted mee

to

N 6

to worldly preferment, and enable mee to liue in this world in higher reputation than other men, whereunto flesh and bloud is ready to attribute chiefest felicitie.

And by that subtill shift, Sathan many times moueth vs to relie vpon vaine things. And therefore (good Father) vouchsafe to ground all mine affections vpon thy feare, that I bee not miscaried in my calling from true obedience vnto thee, without which, neither honor, profit, wealth, wisedome, or any other blessing of thine can stead, releeue, or comfort me.

Be present therefore, good and gracious Father, with me, and grant that all things that I take in hand, may begin in knowledge, proceed in feare of thee, and end in loue, that my whole course of life may be blessed with good effect, in all my endeuours: that neither mine enemies reioice at my miseries, the godly be offended at my rashnesse, nor my estate hindered by my foolishnesse. Good Lord grant this for thy Sonnes sake. Amen.

A short praier that a man may liue vprightly in his calling.

LOrd God almightie, mercifull and pure, be pleased in fauour to consider the weaknesse of man, and so sanctifie vs with thy grace, that wee may all confesse our sinnes, and cry to thee

thee for pardon: all acknowledge our weakeneſſe, & crie to thee for ſtrength: all ſee our ignorance, and come to thee for knowledge how to behaue vs in this mortall life in our ſeuerall callings: that thereby both thou maieſt be glorified, our brethren comforted, and our ſelues relieued: that when we ſhall be called by thee to render an account of our ſtewardſhips, we may be able to ſtand before thee acquitted from all that either ſinne, the diuell, or our corrupt fleſh may charge vs with, not through our owne deſeruings, which in our beſt endeuours are euill euermore, but in the merits of thy ſonne Chriſt, in whom thou art well pleaſed. Amen.

O Lord increaſe our faith.

A motion to a Prayer that we may arme our ſelues to ſuffer croſſes, and before to call to mind what is to be done when affliction commeth.

EVery one that walketh aright, ſhal ſuffer affliction: vnder which title of affliction, are comprehended all troubles, croſſes, and calamities whatſoeuer, be it pouerty, ſickneſſe, impriſonments, enemies, loſſe of goods, ſlander, The poor mans entertainment in this progreſſe.

der, banishment, or whatsoeuer other aduersity. And all these, or some part of them doe all the children of God especially taste, but in loue, although sometime the wicked are touched with them also, in the Lords iudgements: But for the most part, the wicked come not into misfortune like other men, but are lusty and strong, and flourish like greene Bay trees, laying vp great heaps of riches for their children. And contrariwise, the godly, such as feare God and walke in his waies, such as tremble to sinne, they are pinched with pouerty, they are vilited with sickneſſe, they are imprisoned, they are persecuted, slandred, and taste of all the peruerse things of the world, according to the saying of Dauid, Many are the troubles of the righteous, but the Lord deliuereth them out of all. Hee heareth the poore, and despiseth not his prisoners. Such as are shut vp in the afflictions of the world, as was Dauid, who was persecuted of Saul and crossed by his owne sonne Absolon: As Ioseph, who was imprisoned for his sincerity and continency, whose hard and ill intreatment is specified, Psal. 105. Ieremie the holy Prophet of God, was likewise imprisoned and buffeted, fettered, and euill intreated, for doing the message of God. Daniel, for that he refused to commit idolatrie, was cast into the Lions denne. Elias was pursued by the wicked ministers of Iezabel, to haue beene slaine. But let vs marke how

The godly and the wicked are troubled, but in diuers sorts.

The wordly estate of the wicked.

The estate of the godly in this life.

Gen. 39.

Ier. 20. 2.

Dan. 6. 6.

how the Lord worketh. He willeth vs to call vpon him in the time of trouble, and he will heare vs, and eaſe vs. So theſe men cried vnto the Lord, and hee deliuered them out of their diſtreſſe. He did not onely deliuer Dauid, but made him a King, he did not only ſet Joſeph free, but made him chiefe ruler of the Kings houſhold, he was exalted out of priſon to promotion: ſo were Jeremie, Daniel, Elias, and all Gods children deliuered. We alſo read of Peter, Paul, Silas, and many other: the end of whoſe troubles, are comfortably wrought by the liuing hand of the Lord by prayer. Yet often times the Lord permitteth his children to bee moſt deepely plunged in miſery, in ſuch ſort as fleſh and bloud often doubteth whether it be poſſible that there may be any meane to deliuer them, for wee ſee that wee ſtick faſt (as Dauid ſaith) in the deepe mire of trouble, where no ſtay is, where is no comfort at all, no friend to aid vs, no meane to redeeme vs, but the cruell ſtreames and mercileſſe waters runne as it were ouer our heads. The Lord ſheweth his children great troubles and aduerſities, but he turneth vnto vs againe, he reuiueth vs, and taketh vs vp from the deepe of the ſea. So did hee helpe the children of Iſrael, euen thorow the red Sea: the ſtorie of Gods great goodneſſe and power therin is manifeſt, & comfortable to Gods children, how he fed them in the barren wilderneſſe

The Lord worketh for his children. Pſ. 50. 15. Pſal. 107. 13.

Gen. 41. 40.

Prayer draweth troubles to a good end. Pſal. 62. 6.

Pſ. 71. 20.

wildernesse with bread from heauen,
Exo.17.6. & how he gaue them drinke out of the
Pſ.14.8. hard rocke. Sampſon being ready
Ex.16.13. to die with thirſt, the Lord gaue a
Pſa.78.6. fountaine of water out of the iawbone
Iud.15.19 of an Aſſe to comfort him. Elias being
Gods pro- hungry, had meat ſent him from God
uidence by a Rauen. The Lord can & will, if he
in ſeeding ſee it expedient for vs, make vs bread of
his chil- ſtones: he preſerueth his children in the
dren. furnace of the moſt cruell fiery triall.
The children of God walke through
Pſal.6.12. fire and water, but the Lord bringeth
them into a wealthy place, as hee did
Ge.32.10. Iacob, who came ouer Iordan with
his ſtaffe only, but hee returned very
rich. God bleſſeth his children with
good things, and when wee begin to
ſhrinke through the extremity of our af-
flictions, yet hee will extend his hand,
as he did vnto Peter, and will hold vs
vp that we periſh not in the waters of
trouble. Let vs then caſt our burthen
Pſ.69. 17. vpon the Lord, and hee ſhall nouriſh vs,
he will not ſuffer the righteous to fall
Pſ. 55. 22. for euer. Let vs take vp the croſſe, and
follow our Maſter Chriſt, who hath
framed out this progreſſe before vs, and
taſted of the crooked paſſage of the
world. God is our helpe & ſtrength, yea,
Pſ.46.2. a preſent helpe in trouble: hee is readie
alwaies to be found, why ſhould wee
then feare, or be faint hearted, though
wee fall into miſerie, as though ſome
ſtrange thing happened vnto vs? Let
vs be patient, and wait a while, for it

is the way that the godly haue walked before vs, and haue beene comforted. Dauid before hee was troubled, went awry, he fell from his duty to God, but after hee was touched with the croſſes of the world for his diſobedience, he began to looke back againe from whence hee was fallen, and acknowledged, that it was his ſinnes that had plucked downe Gods anger againſt him. So he reformed his heart, and confeſſed that it was good for him that hee was troubled. So let euery one of vs acknowledge that our miſeries are but meſſengers to reuoke vs from ſin, and to keepe vs in awe of our God, who is ſo louing vnto vs, that he will not ſuffer vs to fall, but will by & by whip vs for our fault: if not, it is an argument that he beginneth to leaue vs to our ſelues, to fill vp a greater meaſure of ſinne againſt the day of vengeance. Thus he ſuffereth the wicked to wallow in their pleaſures, in health, in welth, in friends, in continuall proſperitie, & to haue as it were all hearts eaſe in this world: but alas, it is a dangerous ſlumber wherein they are caſt by the heauineſſe of ſin, wherein they lie fatting in all delights, but at laſt they come to the euerlaſting ſlaughter. And far better were it that they had ſuffred want in ſtead of welth, ſickneſſe in ſtead of health, ſorrow in ſtead of ioy, paines in place of pleaſure, and all miſerie & affliction in ſtead of their delights in this life, which is but

Affliction a neceſſary meane to drawe vs to God.

Affliction an argument of Gods loue, and continual proſperity the contrary.

A ſowre faining to ſecure men.

but for a moment, rather than to periſh, for their pleaſure, eternally. But alas, what is this counſel to the wiſe of the world? it is fooliſhneſſe. I will therefore ſpeake againe to the poore, to the miſerable, to the impriſoned, to ſuch as liue as though they were already dead, in regard that the world affoordeth them no comfort, & whoſe life ſeemeth vnto the proſperous, a very madneſſe, a very hell, and an ignominious life. To ſuch I ſay thus, & would wiſh them to take their croſſes with patience, & follow Chriſt: And let them not feare though the earth bee mooued, and though the mountaines fall into the midſt of the ſea, though the waters thereof rage and be troubled, and the mountaines ſhake at the ſurges of the ſame, for there is a riuer whoſe ſtreames ſhall make them glad, for God is in the midſt of it. And thereof giueth hee the thirſty to drinke, and therewith wafheth hee away the teares from the eies of his afflicted children, and powreth abundance of comforts vpon all ſuch as long for his ready helpe: and let them know this, that the poore ſhal not alwaies be forgetten: the hope of the afflicted ſhall not periſh for euer: the Lord is a refuge for the poore, a refuge in the time of trouble: he forgetteth not the complaint of the poore. But for the oppreſſion of the needy, and for the ſighes of the poore, I will vp, ſaith the Lord, and will ſet at liberty whome the wicked hath impriſoned. The lord is our rocke, and our fortreſſe, it is he that deliuereth vs, hee is our ſtrength, let vs

Gods fatherly care of his children.

Pſa. 12. 5.

Pſa. 18. 2.

traſt

truſt in him, our ſhield, the horne alſo of our ſaluation, and our refuge: hee is not as the world, who loueth onely the glorious, the rich, and ſuch as are famous in the world, & who abhorreth the needy, the baſe, the poore and miſerable. But the Lord loueth and regardeth, he fauoreth & releeueth the poore: he hideth not his face from him that is in miſery: but when he calleth vpon him, hee heareth him, and releeueth him: and howſoeuer miſerably we be croſſed, let vs be comforted, for the pooreſt that truſteth in him ſhall eate and be ſatisfied. They that ſeeke him, ſhal want no maner of thing that is good: although for a time we be tried and caſt downe, and moſt miſerably toſſed in this cruel world, and although we ſeem to walke thorow the valley & ſhadow of death, let vs not feare, for God is with vs, his rodde and his ſtaffe will comfort vs: he wil prepare a table for vs in the ſight of ſuch as ſeeme to ſay of vs, God hath forgotten them: he ſhall annoint our heads with the oile of inward comfort: hee wil fill our cup, and our ioy ſhall be full. And although it fall out with the godly in this world, that when they are afflicted, the wicked, nay, ſometimes ſuch as carry great colour of Chriſtianity, are ready to perſecute them whom the Lord viſiteth, & ſticke not to adde more ſorrow vnto their griefe, whom the Lord toucheth with any croſſe; it is no new thing: for experience it ſelfe teacheth it, and it is become

The world loueth things famous and glorious.

The Lord deſpiſeth not the poore,

The world addeth ſorrow to him that God viſiteth.

Pſ. 69. 16.

become a prouerbe, that one mischiefe followeth another, and all troubles come together: and to verifie it, euerie euill is made to fall vpon the afflicted man, and the world addeth miserie to miserie. What then? shall Gods children dismay at this? God forbid: nay, which is more, wee see that if it please God to pull vs downe from prosperitie to aduersitie, from abilitie and wealth, to disabilitie & pouertie, as many times the most godly are by the hand of God in loue: how doe our ancient friends and familiar acquaintance slide from vs as though they knew vs not? They scorne to see vs, and they passe by vs, nodding the head, saying reprochfully, He trusted in God, but see his miserie: and if there be any cause, they will haue a fling at him that is alreadie stricken: and they thinke it seruice to God, to vexe them that are vexed, and to afflict the afflicted. And surely, if without offence I may make the comparison, the men of this world may be likened to a company of dogges, who will ioine all together vpon a poore cur that is alreadie ouermatched. And so doe the cruell men hand in hand ioyne together to oppresse the oppressed. And therefore all such as feare God, arme you against troubles, for the whole world is set against you. Are you poore? it will seeke your further miserie: are yee slandered? it will speake more euill of you: haue yee enemies? it will also hate you: are

Our deare friends flie from vs in our trouble. Ps.38.11.

The whole world is set against the godly.

are yee any way afflicted? it will seeke to pull you vtterly downe. But stand valiantly, fight a good fight against all these crosses, not with the hand of reuenge, but with patient abiding: so shall yee finde rest at the last. Cast all your care vpon God, for he careth for you, his eies are alwaies ouer the righteous, and his eares continually open vnto their praiers. Grudge yee not therefore at the prosperitie of the worldly men, who liue here in all pleasure and wantonnesse, nourishing their hearts as in the day of slaughter, although they seeke to kill you, and to oppresse you: be patient vnto the comming of the Lord, settle your harts, for his comming draweth neere, and take the Prophets for an example of suffering aduersitie, and of long patience, who accounted them blessed which endured: consider the patience of Iob, and his miserie, & marke what end the Lord made: for assuredly the Lord is very pitifull, and mercifull, who, although sorrow, mourning and teares endure for a night, sendeth ioy againe in the morning: although father, mother, and friends forsake vs, the Lord taketh vs vp: although wee may not looke for outward comfort while we liue heere, yet let vs suffer affliction, let vs sorrow and weepe, let our laughter be turned into mourning, and our ioy into heauinesse, let vs cast downe our selues before the Lord, and he will lift vs vp. He hath said, I will not

2. Pet. 5. 7. 2. Pet. 3. 12. Eph. 5. 5. 6. They that suffer are blessed. Iam. 4. 9. 10. Heb. 13. 5.

not faile thee, nor forſake thee. Howſoeuer we fall, wee ſhall not periſh: for the Lord putteth in his hand, and therfore may the poore afflicted build his comfort vpon his promiſe and ſay, The Lord is my helper, neither will I feare what man can doe vnto mee. Hearken yet yee poore children of God, what Dauid ſaith to comfort you: I haue beene yoong, and now am old, yet ſaw I neuer the righteous forſaken, nor their children to beg their bread. Hath not God choſen the poore of this world that they ſhould bee rich in faith, and heires of the kingdome which hee promiſed to them that loue him? Wherefore let them that ſuffer according to the will of God, commit their ſoules to him in well doing, as vnto a faithfull Creator. And reioice yee inaſmuch as yee are partakers of Chriſts ſuffering, that when his glory ſhall appeare, yee may be glad and reioice. In the meane time, let vs repaire vnto him in praier.

Pſal. 37. 24. ver. 6.

Pſ. 37. 25.

1. Pet. 4. 19. verſe 13.

A very neceſſary praier in time of troubles, croſſes, and afflictions.

O Lord God, my moſt louing Father and Creator, who of thy franke and free fauour haſt called me into this world, and placed mee in the ſame, when I wandred as a poore pilgrim, a miſerable and diſtreſſed wretch

wretch, for whom thou heeretofore haſt vouchſafed to prouide things neceſſary and expedient, and haſt alſo giuen mee proſperous and gracious ſucceſſe in my proceedings: But of late my ſins haue made a ſeparation betweene thy fauour and my neceſſity, inſomuch as I now feele thy heauy hand of iudgement, wherein I am bereaued of ſome of thy wonted comforts, inſomuch as it ſeemeth that thou ſetteſt thy ſelfe as it were againſt mee: but alas, what am I earth and aſhes, that thou ſhouldeſt contend with me? let it rather pleaſe thee (good Father) to refreſh me with the timely ſhowers and pleaſant dew of thy louing aſſiſtance, that where I am now low, I may bee exalted to thy protection: being poore, I may be enabled to liue: being baſe, or of little or no credit in the world, I may be beloued and imbraced, and comforted of thee: behold my pouerty, conſider mine affliction, and weigh my miſeries: For innumerable troubles haue compaſſed me, my ſinnes haue taken ſuch hold vpon me, that I am not able to looke vp. O let it pleaſe thee (good Father) to deliuer mee, make haſte (O Lord) to releeue me, though I bee poore and needy: O thinke thou on mee, thou art my helper and deliuerer, oh make no long tarying. Oh my God, why haſt thou forgotten me? thou art the God of my ſtrength, why haſt thou put me away? vp (my God) why ſleepeſt thou? awake, be not farre off for euer, where-

fore

foꝛe hideſt thou thy face, and foꝛgetteſt my miſerie and affliction? my ſoule is beaten downe, I haue no aide, no comfoꝛt, all my conſolation is come to an end, therefoꝛe riſe vp, and ſuccour me, riſe vp, O my helper, riſe vp, O my caſtle, riſe vp, O my refuge, riſe vp and reſtoꝛe me againe, thou God of my comfoꝛt, thou rocke and my foꝛtreſſe, my ſtrength, my ſhield, the hoꝛne alſo of my ſaluation, and my refuge.

Thou haſt pꝛomiſed to bee a refuge foꝛ the pooꝛe, a refuge in due time euen in affliction. I am pooꝛe and in miſery, helpe me, foꝛ vaine is the helpe of man. They that know thy name, will truſt in thee, foꝛ thou neuer faileſt them that truſt in thee. The pooꝛe ſhall not alwaies be foꝛgotten, the hope of the afflicted ſhall not periſh foꝛ euer. Thou haſt pꝛomiſed to bleſſe our victuals, and to ſatiſfie the pooꝛe with bꝛead. Innumerable are thy mercies, and that my ſoule knoweth right well, and I thirſt after thee in a barren and dꝛie land: I waite thy releeſe in this miſerable time, wherein there is no comfoꝛt: but thou vpholdeſt them that fall, thou releeueſt all that are ready to periſh, and therefoꝛe doe the eies of all wait on thee, and thou giueſt vs all meat in due ſeaſon: open thine hand, and fill vs with thy bleſſings. Diuide the red Sea of this cruell, euill, and hard woꝛld, that we may paſſe thoꝛow our daies without danger, ſatiſfied with euer

good

good thing: open the hard rocke, and giue vs the water of comfort to drinke, send vs the Manna of thy loue and ready helpe, that we may be filled with all good things. Stand in the gap betweene vs and our aduersaries, that our enemies oppresse vs not. Increase the oile and meale of our stocke and store, that we may haue sufficient not only to feed and cloath vs, but to releeue thy poore children, and to pay what we owe vnto all men, that wee owe nothing to any man but good will. Great art thou (oh God) and great is thy power, yea, thy wisedome and prouidence is infinite and past finding out: worke therefore (good Father) worke for mee thy poore wretched creature, that haue no meane to helpe or releeue my selfe. Helpe thou mee (O my God) that I may say and confesse, I sought my God and hee heard me, and deliuered me out of all my troubles.

Oh turne thee (good Father) turne thee towards me, and haue mercy vpon me, for vnlesse thou hold me vp I shall fall, vnlesse thou stay me, I shall bee ouerthrowne, and vnlesse thou releeue me, I shall vtterly perish.

It was thou that raisedst mee from my mothers breast vnto this estate wherein I am, and thou canst preserue mee, saue me and hold me vp for euer: yea (good God) I, euen I by experience, can sing of thy goodnesse, yea the goodnesse of the Lord endureth for e-

uer, the mercies of the Lord endure for euer, the loue of the Lord endureth for euer, the power of the Lord endureth for euer, yea the willingneſſe and the readineſſe of the Lord to releeue the afflicted, endureth for euer: yea, let all ſuch as heretofore haue beene dull of beleefe, now ſee and conſider, that great is the God of Abraham, of Iſaak, and of Iacob, yea, our God, the God of all the beleeuers, whoſe hand is mightie to ſaue, his mercies infinite, his loue wonderfull, his prouidence paſt finding out: when ſorrow commeth in the euening, thou Lord, ſendeſt ioy againe in the morning: when I am in neede, thou releeueſt me, when I am in danger, thou comforteſt mee, when I am ſicke, thou makeſt my bed, and cureſt my diſeaſe. When haue I come vnto thee, and haue beene reiected? Neuer hath my complaint beene put backe but louingly heard, and my petitions granted, ſo that I reſt aſſured of thy continuall helpe. I am forced (good father) to ſeeke thee dayly, and thou offereſt thy ſelfe daily to be found, whenſoeuer I ſeeke, I finde thee in my houſe, in the fields, in the Temple, and in the high way: Whatſoeuer I doe thou art with mee, whether I eate or drinke, whether I write or worke, goe or ride, reade, meditate or pray, thou art euer with mee: whereſoeuer I am, or whatſoeuer I doe, I feele ſome meaſure of thy mercies and loue. If I bee

oppreſſed,

oppreſſed, thou defendeſt me, if I be enuied, thou gardeſt me, if I hunger thou feedeſt me, whatſoeuer I want thou giueſt mee. Oh continue this thy louing kindneſſe towards me for euer, that all the world may ſee thy power, thy mercy, & thy loue, wherein thou haſt not failed me, and euen mine enemies ſhall ſee that thy mercies endure for euer.

O Lord increaſe our faith.

A moſt effectuall praier to be ſaid (to their great comfort) of ſuch as are moſt grieuouſly afflicted, euen in patient waiting the Lords leaſure.

O My moſt gracious God and louing Father in Ieſus Chriſt, be vnto mee a louing and relieuing father in him, and in him and by him & for him receiue my praiers, & let the ſpirit of ſanctification ſeaſon my heart and ſoule, my will & mine affections, that my praiers vnto thee and my praiſes of thee, in thy beloued may appeaſe thy wrath & redeeme thy fauor, & procure the loue, wherin I know is life & liberty, and reſt and peace, and fulneſſe of all good things, the true ioy of my ſpirit, the ſweete peace of my conſcience, and a full plenty of all inward and outward reliefe. And although good father my hart is not ſo flexible, nor my

will ſo ready, but that I am forced ſtill to confeſſe mine vnaptneſſe to receiue the impreſſion of thy word, and ſtill vnwilling and vnready to performe any good duty vnto thee: yet Lord, when thy bleſſed comforter commeth, when thy ſacred ſpirit poſſeſſeth my ſpirit, then good Father I begin to vnderſtand: then I begin to deſire to come vnto thee, and then can I call thee truly Father, not with my tongue onely, but euen with heart and full aſſurance and conſent. Then can I open my lips, and then doth my heart begin to leape for ioy at thy preſence. And therefore good Father let that bleſſed gueſt, thy ſpirit, the holy Ghoſt, come and remaine with mee, let it come and bee my continuall comforter, let it come and teach me how, and what to beleeue, how to hope, and how to order my waies, and my works, and my words aright, to thy glory and my ſoules comfort in Jeſus Chriſt, by whom, in whom, and for whom thou doeſt all good, and giueſt all graces, & bringeſt all comforts vnto thy children. By him I beleeue to be heard, and by him I am aſſured in thy mercy to be ſaued, and for whoſe ſake I doe aſſure me to enioy euen heere all things neceſſary for this liues maintenance. For thou haſt promiſed, who neuer breakeſt thy word, that thou wilt neither faile nor forſake ſuch as are in Chriſt Jeſus, ſuch as make true vſe of his death, and beleeue his word, and

patient

patiently vndergoe his troſſe. To ſuch thou haſt promiſed endleſſe bleſſings, perpetuall comforts, the entrance euen in this life into the ioies of heauen: and while they liue in this mortall body, the neceſſary things of this world. Oh the happineſſe of thy children is vnſpeakeable: and yet Lord, they are in this world many times, as if thou haddeſt to delight in them, as though thou haddeſt no regard of them, yea as though thou haddeſt vtterly forſaken them.

And yet, howſoeuer the world deemeth of them, thou art yet theirs, and they are thine: thou maieſt ſeeme to be hidden from the eies of our hope for a time, and wee may bee in miſerie, and crie for mercy, wee may bee beclouded with the weakneſſe of our owne deformed nature, and not be able to comprehend thy wiſedome, in trying vs: and therefore cannot without wauering looke for timely deliuery. But howſoeuer thou ſeemeſt to bee farre off when we need thy helpe, though we crie and thou ſeeme not to heare, thou art neere vnto vs, and thou ſtill beholdeſt vs, and ere wee wiſt, thou becommeſt our redeemer, and ere we are aware, thou ſhewest thy ſelfe a moſt ſure helper: though thou ſeeme to take in thy helping hand, becauſe our fraile faith cannot alwaies ſee thee, really working, yet thy hand is ſtill extended, and ſtill ready, and ſtill full of bleſſings, euen of

corporall blessings, and thou still powrest them out vpon vs. Thou Lord hast a rich treasury full of gold and siluer, thou hast a great ward-robe full of garments, thou hast a plentifull storehouse full of corne and wine, and oile: out of these thou bringest foorth infinite good things, and makest many rich with the plentie thereof, and thou clothest euen kings with royall robes, and couerest the poore with sufficiency. Thou feedest Princes with dainties, and the poore, trusting in thee, begge not their bread of men. So bountifull art thou, oh Father, that none that come vnto thee faithfully, bringing onely faith and assurance of thy loue in Christ Jesus, goeth from thee emptie, none asketh and receiueth not, if they aske faithfully according to thy word. Yet Lord such is our weaknesse, that we receiue not immediately some things we aske, in our conceit, euen then most expedient to be receiued. But wee are not wise in the things wee thinke sit for vs, neither know we when to receiue is time conuenient for vs. And therefore whether thou tarry long or come quickly it is best for vs, howsoeuer flesh and bloud, the blinde suters for things necessary, doe seeme to grudge at thy tarrying long, and withholding thy helpe, giue mee strength and patience to wait still yea though my miseries increase when I pray for decrease, though want con-

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time when I wiſh for wealth, though warre and enemies riſe againſt mee when I pray for peace: and though all things ſeeme to befall contrary to my deſires, let mee yet wait with good will thy fatherly will, let mee tarry thy leaſure, and wait thine acceptable time, knowing that thou haſt promiſed it, and thy promiſes are alwaies truly performed. And therefore Lord, I betake me only to thy mercies, and reſt onely vpon thy prouidence wherein thou foreknoweſt all things, and foreſeeſt all times to come, and what they wil bring, good or euill, namely, comfort or calamity, wealth or want, proſperity or aduerſity, life or death, all which are to mee meerely vnknowen, altogether vnſeene, and neuer conſidered till it come, neuer felt till it fall, ſo blinde is fleſh, ſo fooliſh is nature, and I fraile fleſh blinde and fooliſh, doe humbly intreat thee, to giue me therefore grace, neuer to giue ouer praying vnto thee, that whatſoeuer thou foreſeeſt to hang ouer mine head, whatſoeuer thou knowelt will come, either for me or againſt me to my comfort or croſſe, turne it to my good: for to them that feare thee all things turne to their conſolation, all things fall out to the beſt to them that depend on thee: Oh I depend on thee, Lord make me ſtill faithfully to depend on thee. And although I may not ſay, Come now, or Doe this or that, this way or that way, yet good Father, conſider in

time, and helpe in time, leſt I bee confounded before thy helpe come, for I haue no meanes but ſuch as thou raiſeſt, in thy prouidence of meere loue, and I am yet ignorant of mine owne knowledge, how farre to depend vpon thy meanes: and therefore Lord both giue meanes to ſupport mee inwardly and outwardly, and meanes to vſe thy meanes, as may moſt glorifie thee and comfort me: for vnleſſe thou moeue the meanes and affoord the true vſe of the meanes, thy meanes may moeue mee to euill and not to good: as riches a meane to relieue both him that hath them, and them that want, may without the true vſe bring euill vpon him that abuſeth them. But the very Rauen, a deuouring bird, was a meane bleſſed to feed Elias. Nay Lord, thou worketh alſo and often againſt meanes, as in ſtopping the Lions mouthes that they touched not Daniel, being in humane reaſon the meanes to deuoure him. The force of the fire that was ordained to conſume the three children, was by thee taken away towards them and much increaſed towards their executioners.

So that I Lord doe confeſſe, that all things ſucceed to the beſt towards thine. The ſelling of Joſeph, the falſe accuſation of Suſanna, Shemeis railing on Dauid, and whatſoeuer falleth on the faithfull, turneth to their good. Oh the incomprehenſible depth of thy wiſedome,

wiſedome, and the vnreſiſtable power of thy Maieſtie! Thy goodneſſe oh Lord endureth for euer, and thy mercies towards vs continue yet daily, helpe me, oh helpe in time conuenient, for I will yet waite.

O Lord increaſe and ſtrengthen my faith, that I faint not.

A ſhort praier in croſſes, troubles and afflictions.

OH Father, full of mercie, and loue in Ieſus Chriſt, haue compaſſion vpon mee, whom thou haſt touched with thy hand of correction. Thou haſt found me out in my ſins, and beaten mee, thy hand lieth heauie vpon me, I am not able to ſuſtaine the burden of my miſeries, I cannot but faint in my diſtreſſes, and runne to and fro for helpe: but loe, oh Lord, my croſſes increaſe, and thy anger I cannot beare: wherefore, good Father in Chriſt, haue compaſſion vpon me, recomfort me againe, be pleaſed with me, and take thy heauie diſpleaſure from me: and though my ſinnes haue deſerued more than I can beare, the merits of thy Sonne are greater than my ſins: and therefore for his ſake come againe in loue, and by thy mercy and power repaire my decaies, releeue my wants, and cure my diſeaſes, ſpeake the word and it ſhall bee done, all things obey

thy voice, wherfore bleſſe thy creatures all to my vſe, that I may haue them all in this life bleſſed vnto me, and I bleſſed by thee in Chriſt. Amen.

Lord increaſe our faith.

A Motion to a thankeſgiuing in the morning.

IT is a neceſſary thing whyle wee liue heere, that we ſhould be continually exerciſed in a due contemplation of Gods mercies towards vs, and there is no time, but neceſſarily adminiſtreth vnto vs great and daily occaſions to celebrate the name of the Lord.

If we looke into the day, whereinto we enter riſing out of our beds, a thouſand things open themſelues vnto the view of our eies, whoſe glory and beauty put vs in mind of our far ſurpaſſing glory to come, as alſo of our frailty, and ignominie preſent. For, what are wee of our ſelues, in regard of the flowers of the field, whoſe beauty and hue may make vs bluſh, and indeed to tremble, in reſpect of our caſuall and ſhort continuance here, had we not a certaine aſſurance of a more glorious eſtate to come? for as wee ſee the moſt ſweet and fragant flowers quickly to fade, as to grow in the morning gay, and in the euening cut downe and withered, & all other things to come ſpeedily to their end:

A reſemblance of the eſtate of mans life.

end: euen ſuch is our eſtate, if we conſider the vncertainety of our daies, which ſhould ſoone haue an end, did not the mercies of the Lord, and his comfortable hand conduct vs, and hold vs vp.

For let vs conſider how the want of our daily ſleepe doth annoy vs: Who can forbeare ſleepe one weeke? Nay, for leſſe while? what thing is more tedious and irkeſome to the body, than the want of daily reſt? and what comforteth it more than the daily vſe and enioying thereof? And what are wee, being poſſeſſed with heauineſſe and drouſineſſe of the body, and when we are caſt into a dead ſleepe: are wee not as dead men? whoſe memory, hearing, ſeeing, and all other ſenſes are cleane gone: wherein we are ſeparated (as it were) from God and the world, wee can neither thinke on God, or good things, we cannot doe any thing whereby to defend our ſelues from the leaſt danger.

Let vs therefore this morning recount the great fauour of our good God towards vs, wherein euen this night hee hath preſerued vs from many caſualties, whereof there are many kinds, by theeues and robbers, by fire, by ſudden ſickneſſe. Yea, death ſeemeth to haue a hand fixed vpon vs, which might eaſily haue diſpatched vs this night, had not God preuented vs, whoſe continuall helpe is ſo ready, that euery morning doth witneſſe his loue. Let vs therefore

Wee ſhould in the morning recount Gods bleſſings in the night paſt.

What our duty is toward God in the morning.

fore reuerently fall down, and giue him condigne thanks for all his louing kindnesse towards vs: Yea, early now this morning, let vs shew forth the louing kindnesse of the Lord, Psal. 2. 2.

The thanksgiuing in the morning.

O Lord, I will praise thy name, early now this morning will I glorifie thee, who by thy louing protection hast so guarded mee, that no euill hath taken hold of me this night.

O most high, mighty and fauourable God, the day is thine, and the night is thine: thou hast framed the day for vs to trauell in, and the night thou hast appointed for vs to rest in. I giue thee most humble & vnfained thankes good Father, for thine vnspeakable mercies, who hast not only giuen me my comfortable rest this night past, but also hast kept mee, as it were, vnder the shadow of thy wings, euen as the apple of thine owne eie: and had I not beene defended by thee, innumerable dangers had ouertaken me. If thou hadst not raised mee vp this morning, I should not haue beene able to rise, but haue perished in my bed. O great is thy mercie toward mee, far surpassing my deserts, for it is thy hand (good Father) that hath this night preserued me from perishing. Therefore lift I vp mine eies e-

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uen to the heauens, from whence I haue obtained this ſafety. Yea, betimes in the morning I will call vpon thee, that thy mercy may euermore preſerue, and ouerſhadow me, that no euill either of ſoule or body hurt me: and grant that thy moſt ſacred protection may alwayes preuent all the ſecret and open euils which hang ouer my head.

Giue me thy ſpirit of wiſedome and reuelation, this morning, that I may know thee, and ſerue thee. Lighten the eies of mine vnderſtanding, that I may know thy will, and according vnto the ſame, frame all mine actions this day: and grant alſo, that I may finde how excellent thou art in thy power, how ſweet thou art in thy mercies, and in performing thy promiſes, wherein thou continually worketh, to the comfort, defence, and releefe of all ſuch as come vnto thee.

O Lord increaſe our faith.

A motion to an Euening praier.

THe daie being now paſt, and the light of the Sunne being ouerſhadowed with darkneſſe, let vs conſider, that euen ſo there will come the day wherein the light of our bodily eies ſhall be ſhut vp, not for a night, as in the bed through a ſlumber, but vntil the A godly conſideration in the entrance of the euening.

the appearance of Christ in his glory, comming to iudgement.

he night ordei- ed for ie rest f man. consi- eration f our state in ie night, ith a odly re- olution hen wee hut vp ur eies o rest.

And forasmuch as all things for the most part, at this time betake them to their rest, and man is limited this time to cease from his labours; it is our duties especiallie to betake vs vnto the gracious protection of our good God, submitting vs, our bodies, and soules, to his tuition; and if it bee his pleasure to touch vs this night with the finger of death, we may be so readily prepared that we be not taken at vnawares, but, that we may haue the light of the lampe of a faithfull expectation of that blessed houre, burning continuallie in our hearts, which may awaken vs out of the deadly slumber of securitie, whereby otherwise, wee shall be so darkened, that wee shall perish, not onely in our beds for a time, but in our soules and bodies for euer. And surely in this danger shall wee sleepe, vnlesse wee betake vs into the hands of God when we goe to bed. It is matter of great moment, little regarded of worldly men. But the children of God farre otherwise betake themselues to their corporall rest, for they commend themselues to God in praier, and account their sleepe an image of their death, and their bed they enter into as into their graue, & in the morning when the Sunne & light appeareth, they take a new occasion, when they rise to contemplate of the celestiall and eternall light, glorifying the name

How the- hildren f God etake hem to heir rest n the ight.

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of God, for his moſt gracious protection.

And therefore ariſe now all yee ſeruants of the Lord, crie out in the night, powre out your hearts like water, before the face of our liuing God.

The praier for the Euening.

I Thanke thee (good God and moſt mercifull Father) whoſe prouidence reacheth vnto the leaſt of thy creatures, and thy fauour and loue alwaies waite vpon thy children to preſerue them: thou haſt extended thy ſacred comforts toward me this day, thou haſt giuen me all things neceſſary, and haſt ſuffered none euill to annoy me: and by thy mighty working I haue paſſed this day, and am now come to the end thereof, entring into the darke and lothſome night, wherein many dangers lurke and lie ſecretly hidden, to vexe thy children, if thou preuent them not in thy wiſedome and loue. Haue regard therefore (good Father) vnto me, who am fraile, and ſoone fall into many things offenſiue vnto thy maieſtie: & the night is often polluted with many ſinnes, inſomuch as I cannot but accuſe my ſelfe before thee, that my ſleepe cannot be iuſtified to bee pure, but euen therein by dreames, phantaſies of the fleſh, and manie vaine temptations, I am often moued to that which thou lothest, and

can in no wise then perfoꝛme what thoulouest.

Sith therfoꝛe (my good Father) that I through my sinnes deserue no fauour but punishment, I appeale vnto thy mercie in Christ, beseeching thee foꝛ his sake to anoint the eies of my hart, with the oile of thy grace, that though the naturall man slumber, & in slumbering fall away by weaknesse, yet my soule may be refreshed this night with diligent watchfulnesse, lest that the aduersary sowing therein the tares of temptation, I giue consent to sinne, and so endanger both body & soule by my negligence. Good Father, pardon my sins foꝛ thy names sake, be mercifull vnto me, receiue me this night into thy custodie and safe protection, let thy grace comfoꝛt me, and let thy continuall fauour defend mee from all perils: and in thy loue, vouchsafe mee such comfoꝛtable rest, as thou shalt see expedient foꝛ the refreshment and preseruation of the health of my body, which else cannot but ware feeble, and be made subiect to such infirmities, as I shal not be able to execute my dutie vnto thee, noꝛ my vocation in the woꝛld.

In thy name therefoꝛe good Father, I yeeld my selfe vnto my rest, wherein let thy holy spirit keepe the dooꝛe of my heart, and thy holy Angels attend about my bed foꝛ my safety, foꝛ Christ Jesus thy deare Sonnes merits, Amen.

O Lord increase our faith.

The

The concluſion of the Booke.

HAuing attained, through the diuine aſſiſtance of my good God, vnto the end of this my poore trauell, I cannot but conclude with an earneſt entreatie of all ſuch as couet heauen. They that wil in this ſtanding houſe of the body call continually to minde the abſolute end of their calling, which principallie tendeth vnto the finiſhing of the iourney and pilgrimage of this life, in all godlineſſe, faith, zeale, and ardent loue of that heauenly manſion, which ſo farre excelleth this earthly tabernacle, as the pureſt gold exceedeth the filthieſt and moſt lothſome dirt and dung of the earth, as the ſweeteſt hony paſſeth in ſweetneſſe the moſt bitter gall: and happie is that man, that ſooneſt attaines to the enioying thereof, but in part, that is, either in this life, through the quietneſſe of conſcience in our Chriſt, or being departed hence, hath the fruition thereof in ſpirit, expecting the comming of that great Iudge, when ſoule and body ſhall enioy the ſame at full. Oh let vs all therefore, in all godly watchfulneſſe, in this our pilgrimage which ſhortly ſhall haue end, haue due regard vnto our walking, that we walke not awrie. Let vs daily examine our ſelues, and

and consider with iudgement, that wee shal all appeare before that high Iudge, from whom, no step of our walking shall bee hidden, and whomsoeuer hee shall finde halting, or walking awry, hee will bereaue of that most sweet hauen of rest. If I should discourse of the comforts which shall bee shewed vnto such as walke the progresse of this life, and end the same as they ought, and as they are commanded, alas, I am as vnable, nay, there is no tongue of man or Angell can neerer declare the depth of the sweetnesse thereof, then I am able to number the stars in the firmament, the excellency thereof is such, and so vnspeakable, as no heart is able to comprehend or conceiue the same: but let this satisfie all curious conceits, that our heauenly mansion, our euerlasting tabernacle, that our spirituall inheritance is such, and so full fraught with such varietie of ioy, with such vnspeakable comforts, which such endlesse felicity, and surpassing glory: yea, such is the fulnesse of all spirituall contentation there, that wee shall not couet to see more, the eare desire to heare more, the body haue will to feele more, nor the heart thirst to conceiue more than we shall there for euermore enioy, howsoeuer they are now, whilest we are in the flesh, farre remooued from our grosse conceits, and euery report of them seemeth darke vnto our senses, vntill our all-sufficient God, our Christ,

and

and our Sauiour ſhall himſelfe appeare againe in the clouds: then ſhall our vnderſtandings be opened, then ſhall our ſenſes be lightened, and then ſhall wee moſt plainely ſee, euidently perceiue, and to our abſolute comfort talke of the fulneſſe thereof, yea then ſhall we ſee our God face to face, when there ſhall bee an end of all our trauels, of all our toile, of all our carke, care, feare, trouble, and irkſome paſſage: then ſhall wee hunger no more, thirſt no more, then ſhall we neede no friend, nor feare any foe, then ſhall we that are heere now in priſon, bee ſet at libertie, and we that are preſſed downe with miſery ſhall bee raiſed vp to comfort: yea, then ſhall be an end of all things that now diſcomfort vs. Oh let vs therefore bee euer thankefull vnto our God, that hath not onely prouided theſe endleſs ioyes for vs, but hath alſo laid out the way thereunto, and giuen vs his owne hand to lead vs, yea, himſelfe to conduct vs vnto the ſame. Let vs without ceaſing therefore pray vnto him, and let vs bee alwaies in good comfort in him: yea, let vs groane in our hearts, with moſt longing expectation, for the appearing of him that ſhall deliuer vs, and free vs from dangers, and ſettle vs in theſe ioyes. And let vs cut off all lets and impediments how neere or deare ſoeuer they be vnto vs, whether it bee the eie, the hand, or the foote, let vs caſt away all excuſes, wife, children, lands, goods,

goods, gold and ſiluer, honours, dignities, yea, let not life it ſelfe be deare vnto vs, if it ſeeme to hinder vs from a ſpeedy paſſage vnto our God, knowing, that ſo long as wee are heere in this earthly houſe, our eſtate is miſerable, our paſſage dangerous, our pleaſures perillous, and we wander as wretches thorow many miſeries.

We are heere but as in a ſtrange countrey, farre off from our owne home, whereunto wee muſt endeuour to attaine in all ſimplicitie, carrying onely with vs, as our ſtaffe to ſtay vs vp, the merits of our Chriſt, and for our defence heere, the ſword of the ſpirit, whereby wee ſhall bee able to walke thorow all the perils and dangers, yea the fire and water, thorow which wee are to paſſe. Let vs expect, yea, and wiſh with ioie that moſt happy day, wherein that ſweete Trumpet of our ſauing Chriſt ſhall ſound out to call vs: let vs hearken for it continually, and let vs thinke it will ſound to morrow. Then to morrow ſhall bee our merry day, for then to morrow ſhall we meete our God, that will carry vs heme with him, that in body and ſoule wee may dwel with him for euermore. Oh come Lord Ieſu, come quickly, and let all the people of God ſay, Amen.

Deuter. 12. 9.

We are not yet come to the reſt and inheritance which the Lord our God giueth vs.

A

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